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Rashi on Deuteronomy
Rashi on things merged

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-Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934

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-http://mobile.tora.ws/

Rashi on Devarim

Chapter 1

Verse 1

These are the things. According to the words of Tochoth and Manah, here are all the places that were angry before the place: Behold, you have heard the words and have remembered them as a sign from before the face of the earth of Israel (see my books) to all Israel. If he had taken away their portion, it would have been as if they had said to them in the market, "You would have heard from the son of Amram and would not have turned back a word." From you and from you? If they were there, they would return, so it is as a sign: "And I said to them, 'Behold, all of you are like this, everyone who is left will not return and will return (to me) in the desert.' It was not in the desert, but in the plains of Moab, and what is in the desert? But in the way, what angered him: "'In the desert,' they said (Exodus 16) "Who will give his life? And body
:In the wilderness. On the way to the wilderness, they sinned against Baal Peor in the wilderness of Moab, opposite Suph. For what reason did they complain about the waters of Suph when they came to the waters of Suph, saying (Ibid. 14) "There are no graves for me in Egypt," and so when they traveled through the midst of the sea, as it is said (Psalms 106) "And they will say about the waters of Suph, "Suph," as it is written in the Book of Arachin (page 15)
Between Paran and between Tefel and Laban. Rabbi Yochanan said, "We repeated the entire text and did not specify a place where Tefel and Laban were placed, unless we were referring to the things that were said about Haman, which is Laban, as it is said (Numbers 21:21) "And we consumed him with spoiled bread," and to what they did in the wilderness of Paran at the hands of the spies.
And you will be cut off. In the division of Korah; Another thing he said to them was that you should learn from what I did to Miriam: in the cutting off of the path of evil speech, and you will speak in the place
And enough gold. And they were made of the calf that they made in the way of the abundance of gold that they had, as it is said (Hosea 2:11) "And I multiplied silver for it, and they made gold for Baal" (see Seferi; Berechoth 32).

Verse 2

Eleven days from the sword. Moses said to them, "See what you have done. You do not have a short route from Horeb to the holy place in Barnea, like the route to Mount Seir. And it is an eleven-day journey, and you have traveled there for three days - that is, the twenty-second month of the year, from Horeb, as it is said (in Numbers 10): "And it came to pass in the second year, in the second month, on the twentieth day of the month, In the month of Gav', and in the 9th of Sivan, they sent the spies from Maqdesh to Barna'a (Ta'anit 29), and they went out in the courtyards of themfor thirty days, which they did in the graves of the lust that they ate meat for six days, and for seven days they ate meat for six days.
To close the place of Miriam, it was found that in three days they went all the way – and all this was the Shekhinah from the heart in your path to hasten your return to the land, and in the path that you had taken, He made you go around Mount Seir: forty years (E. Sferi)

Verse 3

And it came to pass in the fortieth year, in the tenth month, on the first day of the month. It is said that Jacob did not kill his sons, but that he did not kill them, saying, Reuben my son, I say to you, why have I not killed you all these years, that you would not leave me alone and go and do as my brother has done? And from the four things that are said, there is no one who can make a man laugh, except with a loud voice, so that he may not be laughed at and his friend may not see him and Book of Sifri. be ashamed of him, as is said in
And so Joshua did not overpower Israel except to the point of death, and so Samuel said (1 Samuel 12), "Behold, I am afflicted," and so David to Solomon his son (1 Kings 2)

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Verse 4

After the plague. Moses said, "If I should strike them before they are gathered to the end of the land, they will say, 'What good is this to us? What good is it to us?'" He did not come to the land to find a way, and he did not have the strength to bring him to the land, so he waited until he had defeated Sihon and Og before them and had made them inherit their land, and then he did so: and he wrote (the book) of Sihon, who is in the account. If Sihon were not hard and had been used in the account, it would have been hard, as the country was hard, and if it had been another city and Sihon The king was harsh, and the kingdom was harsh: on one occasion, the king was harsh and the kingdom was harsh (ibid.).
:Who sits in Ashtaroth. The king is hard and the country is hard.
Ashtaroth. It is a hard and difficult word, as is "Ashtaroth of horns" (Genesis 14) and Ashtaroth this is Ashtaroth of horns, which were there Rephaim that Amraphel struck, as it is said (there) "And they struck Rephaim with the Ashtaroth of horns". And Og escaped from them, and it is he of whom it is said (there) "And the fugitive came," and it is said (Deuteronomy 3) "For: "Only Og is king The speech was left by the rest of the ghosts: in Adrai. The name of the queens

Verse 5

"In the beginning, as it was (Genesis 18) "Behold, I am gone" (Eph. 5:11)
Explain the Torah. In seventy tongues he explained it to them (Tanhuma; A. Sota 32)

Verse 6

You have many Sabbaths. Keep it simple; and from the Lord, you have many greatness and reward for your dwelling on this mountain – you have made a tabernacle, a lamp, and utensils, you have received the Torah, you have appointed for yourselves a Sanhedrin, rulers of thousands and rulers of hundreds (E. Seferi)

Verse 7

Turn and go your way. This is the way of Arad and Harmah. And they
came to the mountain of the Amorites. As they heard
And to all his neighbors: Ammon, Moab, and Mount Seir.
:In the steppe. This is the forest path. :In the
mountain. This is the king's
mountain. :In the lowland. This is the southern lowland.
:And the Negev and the sea coast. Ashkelon and Gaza and Caesarea and so on, as mentioned in the book of the great river. Because it is mentioned with the land of Israel, they call it great, as the proverb of the scribe says, "Your servant is a king: your king," "He clings to the blackness and will bow down to you," "Near the backs of Dinah and Idahen" (Shevuot 47)

Verse 8

"Behold, I have given you. You have seen with your own eyes, I do not tell you from hearsay (my books) they came and left. No one disputes the matter, and you are not fit for war, if they had not sent spies, they would not have been: fit for such a thing (ibid.)
To your fathers. Why did he remember Abraham, Isaac, and Jacob? Did not Abraham say to himself, Isaac said: to himself, Jacob said to himself (ibid.)

Verse 9

And he said to you at that time, "What is this that you say?" Moses said to them, "I do not speak on my own authority, but from the mouth of the Lord" (ibid.).
I cannot eat alone, etc. Was it possible that Moses was not able to judge Israel? The man who brought them out of Egypt, and divided the sea for them, and brought down the manna, and stripped the camels, was he not able to judge them? –Is it not thus that he said to them, The Lord your God has multiplied you and exalted you above your judges, he has taken away the punishment from you and given you over to the judges; And so Solomon said (1 Kings 3): "Who is able to judge? Say who is able to judge? Is it not thus that Solomon said, There This is your great people"; perhaps it is written in it (the name of the Lord) "and they will be wiser than all men", are no judges of a nation like the judges of the gate of the nations, who judge and kill and strike and strangle and overthrow his judgment and rob? There is no such thing as peace. If I have owed money that is not according to law, souls: I will be judged, as it is said (Proverbs 22) "And he determined their determinations by soul" (My books; Sanhedrin 7)

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Verse 10

And you are today like the stars of the sky. And as the stars of the sky were in number that day, and were there not but thirty thousand, what is this day? You are like a day – existing forever like fire and like a brick: and like stars (see my book)

Verse 11

He will multiply you a thousand times over. Who will return and bless you as he promised you? Did they not say to him, Moses, you will give a measure of blessing? The Lord assured Abraham, "If a man can number and number" (Genesis 13), saying to them, "This is my servant, but he will bless you as he promised you" (My Book).

Verse 12

How can I bear it alone? If I say to the one who receives the reward, I will not eat it, this is what I said to you, I do not do it on my own: I tell you that only from the mouth of
the Lord was one of them who saw Baal in his judgment, victorious in judgment, - your trouble. Teaching that Israel was a troublemaker: He says, "I have witnesses to bring, I have visions to bring," I add, "I will judge you."
And you. It teaches that they were Epicureans, before Moses went out, they said, What did Ben Amram see that you went out? What is not safe in his house; after you went out, they said, What did Ben Amram see that you did not go out? What do you think? He sits and advises you against evil counsels and thinks up evil plans against you: your master. It teaches that they were slanderers (my books)

Verse 13

:Come to you. Invite yourselves to speak: People.
And when you rise to your knowledge, women, what do you call people? Righteous, silver Wise and intelligent. Those who understand a thing from within a thing; this is what Arius asked Rabbi Josephus: What is the difference between wise and intelligent? A wise man is like a rich man who sends a denarii to see a vision, but when no one brings it, he sits and wonders. A wise man is like a merchant who sends a hundred to see a vision, but when no one brings it, he returns and brings his own (my books)
And know your tribes. They are strangers to you, that if a man comes before me wrapped in his cloak, I do not know who he is and what tribe he is from, and if he is honest, but you know him, because you have raised him, so it is said: And they are known to your tribes (my books): At your head. Heads and
honorable ones over you – that he may be treated with honor and fear. And their guilt. It is necessary for
Judah to learn that the guilt of Israel is laid upon the heads of their judges, who were to them: to cleanse and direct them to the right path (my books)

Verse 14

And they answered me and others. You have decided the matter to please yourselves; should you ask, Moses our master, from whom should I learn, from you or from your disciple? Not from you, for whom you were ashamed? If I knew your thoughts, you would have said, "Now they will judge him with many judges, if no one recognizes him, we will bring him to his generation: and he will bear us faces" (ibid.).
: To do. If I were to delay, you would say, "Make haste" (name)

Verse 15

I will divide you, on whom have you come to beg? On the sons of Abraham – and I will take the heads of your tribes. Meshech: Isaac and Jacob, on the sons of Adam who were called brothers and neighbors, a portion and an inheritance, and all to speak a debt (there) wise and knowledgeable people. But I did not find wise people; this is one of the seven generations that he said would be left to Moses: and he did not find but three, righteous, wise, and knowledgeable people (there)
Heads are upon you. That you may conduct yourselves with honor, heads in the market, heads in the market, heads in the evening and in the morning, : the last shall be gathered in, and the first shall go out (Ibid.)
:Commanders of thousands. One is appointed over a
thousand :Commanders of hundreds. One is appointed over a hundred
–And officers. I have appointed for you according to your tribes, those who are to be captains and to prepare for battle according to the judgment (see: ibid.)

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Verse 16

If a judgment comes before you once, twice, –And I will command your judges. I said to them, “They are judges of justice.”
or three times, do not say, "This judgment has come before me many times," unless they are bearers: and we are in it
(there) at that time. From
the eighty-seventh I said to them, "It is no longer as it was in the past, in the past you were orphans in your own possessions, "Now
you are slaves to the multitude (there)."
:Hear. The tongue of God, Odnet Balazs, as it is remembered, preserved
And among strangers. This is the case with the husband of a stranger, against whom matters are brought; the same applies to strangers,
even in matters of property between brothers, even between tenants (ibid.; Sanhedrin 7)

Verse 17

You shall not respect persons in judgment. This is the provision for sitting in judgment, that no one should say, "This man is a
great man, let him sit as judge," or "This man is my relative, let him sit as judge in the city," and he is not versed in the law.
If a debtor is found guilty and the debtor is acquitted, I will judge him as if he had recognized him: you shall hear faces in judgment,
both small and
great. May the judgment of a penny be as dear to you as the judgment of a hundred thousand, so that if it comes before you, you
will not turn it away. Daa — As small as great, you shall hear its interpretation, that he should not say, "This poor man, and his friend
is rich and is in need of a farthing, I will take the poor man's clothes and find him in the farthing of a farthing; Daa — As little as a
word, I will take the rich man's clothes, and when he goes out, he should say, "He is not worthy of the rich man's clothes, for he is in
need of a farthing." There (there) you will not live because of
anyone. You will not fear; there — you will not live because of anyone, you will not hide your things from anyone, as the saying goes:
"Gather up in the summer" (Proverbs 10)
For the judgment is God's. What do you take from this that is not right, that you require me to return it, :it is found that you have
biased the judgment against me (Sanhedrin 8)
Come closer to me. For this reason, he was removed from the court of the daughters of Zelophehad (ibid.); and when Samuel
said to Saul (1 Samuel 9), "I am the seer," said the Lord, "As surely as I know that you are not the seer, and my fear is known to
him?" When he returned to anoint David (1 Samuel 16), "And he looked at Eliab and said, 'The Lord is his anointed,'" said the Lord.
And did you not say, "I am the one who saw?" "Do not look at his mirror" (My books)

Verse 18

All the things that you shall do. These are the ten things between the laws of property and the laws of life (Ibid.)

Verse 19

:The great and terrible desert. In it were serpents as thick as bees, and scorpions as thick as thorns (ibid.)

Verse 20

Verse 21

Verse 22

And come near to me, all of you. In the evening; And to this He says (Deuteronomy 5:11), “And all the heads of your tribes and
your elders shall come near to Me, and say, ‘Behold, I have seen and heard,’” which was a sign of closeness – children honoring the
elders and sending them before them, and elders honoring the heads to go before them, but children pushing the elders, And the
elders are pressing – as in “And they shall all come near to me” in the Arabs: The chief ones (my books)

And they sat down with us and talked. In what language do they
speak? The way we will go. There is no way that is not crooked.
And the cities to which he came. He began to conquer (there).

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Verse 23

And the thing seemed good to me. In my eyes, and not in the eyes of the place; and if in the eyes of Moses it was good, why did I say it in Tochoth? It is like a man who says to his friend, "Sell me this donkey of yours," and says, "Is it here? Will you give it to me to test it?" He says, "Is it here, in the mountains and on the hills?" He said, "Behold, as a bird sees that there is no delay in it, the one who takes it with confidence in his heart is the one in whom I will not find any fault." On the other hand, he said, "Take away your burdens, I am not, when you see that I am not delaying, and you are testing him now. I have even acknowledged your words, that you will not return to me: you have not returned to me (my book): and I will take from you. From the clear ones Shechem, from the Misulites Shechem (ibid.): twelve men, one man per tribe. Maggid says that there was no tribe of Levi among them (ibid.)

Verse 24

:Until the Eshkol River. Magid who was named after his end (name)
And they were taught: "They went there four times, two days and an evening."

Verse 25

And they came down to us. The Magid says that the land of Israel is high above all lands (Ibid.).
And they said, The land is good. Who are they that said, It is good? Joshua and Caleb (Ibid.).

Verse 26

And they were angry. To the tongue of the angry – you were angry, contrary to what he said.

Verse 27

A person who slanders : –And turn away. To the evil tongue, and so are the "words of a scoundrel" (Proverbs 18)
In the hatred of the Lord with us. And he loved you, but you hated him; the proverb of the fool says: What is your heart against your mercy? What is your heart against you (my books)
Because the Lord hated us, he brought us out of the land of Egypt. His bringing forth was for hatred; A parable to a king is like a man who had two sons and owned two fields, one for Shikah and the other for Baal. Whoever he loved, he gave Shikah's grain, and whoever he hated, he gave Baal's grain. The land of Egypt is Shikah's, which the Nile will flood and water, and the land of Canaan is Baal's, and they will bring him out of Egypt. To give us the land: Canaan (Genesis 17)

Verse 28

Cities grew and dried up in the sky. The inscriptions spoke in the language of the Hebrews (Books; Khulin Ch.)

Verse 29

You will not be pleased. To speak a broken tongue, as it is translated, and it is like (Job 30) "in the valley of the sick to dwell" – :Shibur han-Nahlim

Verse 30

:He will fight for you. On your behalf.

Verse 31

As he did to you in Egypt, so he did to you in –And in the wilderness which thou sawest. Moses was called by the name of the Lord, and they were called by the name of the Lord. the wilderness, which you saw, which he carried you, and said,
When a man carries his son. As I have interpreted to you, "And the angel of God who goes before the camp, 'Israel and Go'" (Exodus 14) is a metaphor for one who walks on his way and his son before him, he comes to those who have gone astray to take him captive, and so on.

Verse 32

And in this matter. He assures you that He will bring you to the land – you do not believe in him.

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Verse 33

For your sake. As it is for your sake, and so (Exodus 13) "to prepare their way", and so (Psalm 26) "to hear:" with the voice of thanksgiving", and so (2 Kings 9) "to go and tell the story in Jezreel

Verse 34

Verse 35

Verse 36

"Which he passed through." — Hebron; as it is said (in Numbers 13): "And he came to Hebron."

Verse 37

:The swan. Filled with anger

Verse 38

Verse 39

Verse 40

They turned to you. I said to pass over with you by the broad way of the land of Edom, to the north side, to gather you into the land, but you corrupted
yourselves: and you caused you delay, that the wilderness in which they were walking was before you. Behind you, go into the desert by the sea. Now camp by the sea and –Mount Seir was a divider between the sea and Mount Seir.
circle the mountain: a city all its length from west to east.

Verse 41

And we wondered. To say, "Behold, they are gone, and we have gone up to the place" (Numbers 14), this is the language that you said to the language: "Behold," as if you were saying, "We are gone."

Verse 42

:You shall not go up. There shall be no ascent for you, but only descent.

Verse 43

Verse 44

When things are done. What is this word when it strikes a man from the hand of death, even when they were: touching you from the hand of death

Verse 45

And the Lord did not listen to your plea. You have made His mercy as a curse, as if it were cruel.

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Verse 46

And they dwelt in the sanctuary many days. Nineteen years, as it is said, according to the days that they dwelt in the wilderness, and they were thirty-eight years, nineteen of them they did in the sanctuary, and nineteen years they wandered and were mad, and they returned to the sanctuary, as it is said (in Numbers 32): "And they were moved in the wilderness"; thus I found in the order of their world.

Chapter 2

Verse 1

And they turned and journeyed through the wilderness. If they had not sinned, they would have gone by the way of Mount Seir to cover the land from south to north, and by the way that they had broken down they turned to the side of the wilderness, which is between the sea of Suph to the south of Mount Seir, and they went by its side from west to east through the Red Sea. The way of their departure from Egypt is in the middle: south-west; From there they were marching eastward.
And compassed Mount Seir, all the way to the land of Moab.

Verse 2

Verse 3

They turned to you for protection. They turned to you for the east wind, from the south to the north, your faces to the north, they found the east wind blowing, and this is what is said (Judges 11) "And he came (and came) from the east of the sun:" to the land of Moab

Verse 4

: And you were very careful. And what is the care? Do not provoke them.

Verse 5

Even from the footstep. Even from the footstep, as if to say, even from the trampling of the foot, I do not permit you to pass through their land without permission. And the Midrash teaches a story until the day comes when you trample the foot of a donkey on the Mount of Olives, as it is said (Zechariah 14): "And his feet shall stand, and
his body shall be given to Esau. From Abraham, ten nations I gave him, seven for you, and Kenaz and Kenizz, and my ancestors are Ammon and Moab and Seir, one of them for Esau and two for the sons of Lot, in exchange for the money that went with him." To the Egyptians and he was silent: Because of what Omar said about his wife, "She is my sister," they made her their son (Genesis 51:1).

Verse 6

To buy. To buy, and to sell

Verse 7

For the Lord your God has blessed you. You shall not withhold his goodness from your own eyes, to show that you are poor, but you shall see that you are rich.

Verse 8

:And we turned and passed. To the northward they turned their faces to go, and the east wind blew.

Verse 9

And do not provoke them, etc. He did not forbid them from fighting against Moab, but they were fearful of them, and they seemed to them as if they were being humiliated, as it is written (in Numbers 22): “And Moab was envious of the people,” who were plunderers and plunderers of them; but of the children of Ammon it is said (verse 19): “And do not provoke them” – Shum

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Geru, because of their mother's stubbornness, did not publish about her father as the firstborn did, calling her son Moab (Bava Kama 38)
:he. Name of the country

Verse 10

The Amorites before, etc. You think that this is the land of the Rephaim that I gave to Abraham, because the Amorites who are Rephaim will live in it before you, but this is not the case, because I gave those Rephaim from before the children of Lot: and I will live under them.

Verse 11

Rephaim will be considered, etc. Rephaim were considered to be Emi, like the giants who are called Rephaim, because of their name: "Everyone who sees them, his hands are paralyzed" (Genesis 26).
Because of their fear, you have laid on the healthy (ibid.), and so in the city the freedmen will dwell, and you will give them to the children of Esau.

Verse 12

: It will be written. The tongue of Jehovah, as if to say, I gave them power that they should be their heirs and rulers.

Verse 13

Verse 14

Verse 15

:It was in them. To hurry and to bewilder them within forty years, that they would not cause their children to linger any longer in the wilderness.

Verse 16

And it came to pass, when they were finished, etc., that the Lord spoke to me, etc. But the messenger of the spies has not yet said this in the parsha, and he spoke only and said, to teach you that for all the thirty-eight years that Israel was apostate, we will not be alone in teaching you that there is no Shekinah of the Shura over it - the word is in the tongue of the debt, face to face, and the knowledge will return: the prophets are not in the way of Israel (Mekhilta
Exodus 12): the men of war. twenty year olds who go out in the army

Verse 17

Verse 18

You have crossed the border of Moab today, and you are approaching the Ammonites. From the place where the Ammonites live, you will come to the land of Zephon.

Verse 19

Verse 20

It will be considered a land of ghosts. It will be considered a land of ghosts, because ghosts will dwell in it before us, but it is not: this is the one I gave to Abraham.

Verse 21

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Verse 22

Verse 23

And the Avites who live in the fields, etc. The Avites are the Philistines, with whom they are counted in the Book of Joshua, as it is said (Joshua 13): "The five lords of the Philistines, Azath, and Ashdod, and Eshcol, and Gittite, and Ekron, and the Avites," and because of the oath that Abraham swore to Abimelech, Israel would not be able to take their land from them. And I brought upon them the Caphtorim and the Destruction, and they sat under them, and now you are permitted to take it from them :) Kholin S')

Verse 24

Verse 25

Under the whole heaven. For the heat of the day of the unleavened bread was upon Moses, and the matter was known under the whole heaven: (Avoda Zarah 25)

Verse 26

From the wilderness of Kedemoth. Although the place did not command me to call to Sihon peace, I said from the wilderness of Sinai - from there to Israel, a sign was returned to Esau and Ishmael, and it was revealed when the Kaaba returned to The Torah that was given to them before the world – before Him they will not accept it and yet I will open to them in peace, even I have given you a sign of peace in my words, which you have given to them before the world, you could have sent a single lightning bolt from your kingdom to the extent Shalom; from the wilderness of Kedemoth – "And to burn the Egyptians, did you not send me from the wilderness to Pharaoh, saying (Exodus 3:11) "That : In moderation (comfort)

Verse 27

Verse 28

Verse 29

As the children of Esau did to me. Not for the purpose of passing through their land, but for the purpose of food and water: until I have crossed the Jordan. A rite for passing through your land

Verse 30

Verse 31

I have begun to bow down before you. The king of the Amorites of Ma'alah bowed down at the feet of Moses and instructed him on his image.

Verse 32

And Sihon went out. He did not send by the way of Og to help him, to teach him that they were not enemies one to another.

Verse 33

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And his sons: His son, it is written, was a son of a hero in his death (Tanhuma Hakat)

Verse 34

They died. People, in the plunder of Sihon, it was said, "We have moved to him, to speak of the plunder, which was dear to them and to plunder each man his own, and when they came to the plunder of Og, they were very full and satisfied, and it was contemptible in their eyes, and they tore and threw away the beast and the garments, and they did not take as much as silver and gold, thus it was said. "To speak contemptuously, to speak contemptuously, as it is commanded in the Book of Exodus, and Israel dwelled in Shittim."

Verse 35

Verse 36

Verse 37

:All the banks of the Yavbek River. All the banks of the Yavbek River
And all that the Lord our God commanded: Let us not conquer, let us encamp.

Chapter 3

Verse 1

:And the wind and the lock. Every north side is a climb.

Verse 2

Do not fear him. And in Sihon it was not necessary to say, Do not fear him, but rather Moses was afraid, and he did not stand: is it not a reminder that he used to Abraham, as it is said (Genesis 14) "And the fugitive came," and he was Og

Verse 3

Verse 4

The Argev region. The translators of Bet Pelech Trachona, and I saw the Jerusalem translation in the Book of Esther, the reader of the temple of the king, as if to say that the queens were called on the Palatine of Trachon, while the Argov region was called Parchia; And it came to pass in the days of the kings (2 Kings 15:25), that Pekah the son of Remaliah slew Pekahiah the son of Menahem, in the presence of the king, that the name of the city was called Perachiah.

Verse 5

"The cities of the Persians are open and without walls, and so (Zechariah 2) "Jerusalem will be inhabited by the inhabitants of the city.

Verse 6

Go and eat. : –Boycott. To speak differently.

Verse 7

Verse 8

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Verse 9

The Sidonians will call Hermon, etc. And in another place it says (Deuteronomy 4:11), "And even to Mount Zion is Hermon," for its mountains have four names, why was it necessary to write? To say that the land of Israel is blessed - that there were: four kingdoms that were scattered in your name, this is what you say about the one whose name will be called, and this is what you say about the one whose name will be called: Senir. It is Sheleg in the language of Ashkenaz and in the language of Canaan

Verse 10

Verse 11

The rest of the ghosts. Who killed Amraphel and his companions with ten horns, and he escaped from the battle, who was said to be Og.: –(Genesis 14) “And the fugitive came”: Truly a man. Truly Og

Verse 12

: And this land. The saying goes to Ma'alah, from the Arnon Valley to Mount Hermon, we inherited at that time on my behalf - Ma'arer which is on the Arnon Valley. It is not connected to the beginning of the name Elah to its end: to Reuben and to Gad, but in the matter of inheritance it was to Mount Hermon

Verse 13

It will be called the land of the dead. This is the sign that I gave to Abraham.

Verse 14

Verse 15

Verse 16

:Inside the river and border. All the river and the river beyond its border, as it were, from one end to the other, and the rest of it

Verse 17

From the Jordan westward, and the inheritance of the children of Gad from the Jordan eastward, and the border of the Jordan fell on the plain of Golam Rohab, the Jordan opposite them, and from the border thereof to the Sea of Galilee, and this is that which is said, And the Jordan, and the border of the Jordan, and the border thereof:

Verse 18

And I will speed you up. The sons of Reuben and the sons of Gad were speaking before your brothers. They were the ones who went before Israel to battle because they were mighty men, and the enemies fell before them, as it is said (Deuteronomy 33:13) "And a fierce beast, even to the top of the head,

Verse 19

Verse 20

Machine Translated by Google

Verse 21

Verse 22

Verse 23

And I will beg. There is no grace in any place except for the tongue of a free gift – although it is for the righteous to accompany them in their good deeds, there are no ones who ask from the place except for a free gift, (according to what He said, "I will give you grace"; this is one of the ten in tongues that is called prayer, as it is said: in the book of the times: That. After I had conquered the land of Sihon
and Og, I thought that what was left of the oath was to be said. This is one of the thirty places that Moses said before the place: I will not rest until you tell me whether you will do my question or not (my book)

Verse 24

O Lord God, have mercy on me,
and begin to show me your servant. Open, to be standing and praying even though a branch has been cut off; He said to me, "Now is my rest," and how could I be in you? Or: to open an opening, in which I was able to pray for them, as I was able to do now (my book): "You are great. This is the measure of your goodness, and so he says (Numbers 14) "Now the power of the Lord will be increased"

:And your hand. This is your right hand that is easy for all the islands of the world: strength. You who conquer with mercy the measure of justice with strength (my books)
Who is God, etc. You are not like a king of flesh and blood, who is to be counseled, and the Sanhedrin, who is to be healed, is to be healed by his hand, when he wants to do mercy and to pass over his ways, there is no one who can wipe you out with your hand if you annul your decree; And I will make you see my affliction, that you may see your servant from the bread of Sihon and Og, as it is written (Deuteronomy 2:11): "Behold, I have set my affliction before you," - show me the bread of the kings of the earth.

Verse 25

: I will pass by. There is no need to speak harshly: This
good mountain. This is Jerusalem: And
Lebanon. This is the Temple (my books)

Verse 26

And the Lord passed by. He was filled with wrath.
For your sake. You have caused me, and therefore He says (Psalms 106): "And they gathered together at the waters of Meribah, and it was evil:" To Moses in
their passage, there is much for you. Lest they say, "How hard it is, and how stubborn and rebellious the disciple is" (Sotah 13); That is, much: for you, much of this is kept for you, much of the good of the north is for you (My books)

Verse 27

And see with your eyes. You asked of me, and I will show you the good land, I will show you all that is said: "And the Lord showed him all the land" (Deuteronomy 32:11).

Verse 28

And charge Joshua: concerning the troubles, and concerning the feasts, and concerning the quarrels.
And strengthen him and encourage him. In your words, let his heart not be lifted up and say, "As my master punished them, so will I punish them." I assure him that he will pass over and he will inherit (A.S., Book 1).
For he will pass over. If he passes over before them, they will be healed, and if he does not, they will not be healed; and so you will go out when he sends from the people to Ai and he returns, "And they will strike the men of Ai and their bodies" (Joshua 7) and the arrow that fell on his face said to him, "Get up" It is written for you, you are the one who stands in your place and sends my sons

Machine Translated by Google

For the battle, why do you fall on your face? Did I not say to Moses your master, If he is a transgressor, a transgressor: and if he is not, there is no transgression (my book)

Verse 29

And we sat in the valley, etc. And you came near to the LORD, and I said, "Now Israel has heard the commandments, and everything is forgiven: go to me, and I am not worthy to forgive myself."

Chapter 4

Verse 1

Verse 2

You shall not add. Like five horsemen in a turban, five menin a turban, and five tzitzia, and so "you shall not pluck them" (see the books of P.)

Verse 3

Verse 4

Verse 5

Verse 6

:And you shall keep it. This is the
Mishnah: :And you shall do it. As you
hear it (there): For it is your wisdom and your understanding, etc. In this you shall think yourselves wise and prudent in the sight of the people.

Verse 7

Verse 8

:Laws and judgments are righteous. They are just and acceptable.

Verse 9

Only take heed ... lest you forget these things. Then, when you do not forget them and act upon their truth, you will think yourselves wise and prudent, but if you distort them out of forgetfulness, you will think yourselves fools.

Verse 10

–The day you stood. It is written on the scroll of the book of Solomon, which your eyes saw, the day you stood by the sword: which you saw the voices and the torches.
: To be taught. To teach – to themselves
and to others : - scholar. Yalpun

Verse 11

Machine Translated by Google

Verse 12

Verse 13

Verse 14

And the Lord commanded me to teach you. The Torah is in the mouth of the man.

Verse 15

Verse 16

Symbol: Shape

Verse 17

Verse 18

Verse 19

:And lest you lift up your eyes. To be wise in speech and to give heart to deceive their
descendants, which is the portion of the Lord. To enlighten them (Megillah 9); This is for God, He does not refrain from deceiving their descendants, unless He has made them slip in the words of their afflictions to trouble them from the world, and so He says (Psalms 36): "For He has made them slip in His sight: to find their iniquity to hate" (Avoda Zara 55)

Verse 20

:Soldier. A crucible is a vessel in which gold is refined.

Verse 21

:The swan. Filled with anger
:On your words. On your confessions, on your deeds.

Verse 22

For I am dead, and I am not passing away. After I die, who can pass away? But even my powers do not pass away (Numbers 27)

Verse 23

:The image of all. The pattern of all things:
Which the Lord has commanded. Which it is not lawful to do.

Verse 24

:God is jealous. He is jealous for revenge, an executive of Laaz, competing in his anger to distract from the servants of Az.

Machine Translated by Google

Verse 25

And you are old. He hinted to them that they would be revealed from the beginning of the year to the end of the year, from "And he brought it upon him, as the Lord his God was righteous" – righteousness was done by him who hastened to bring it two years before its time (Sanhedrin 38; Gittis 58)

Verse 26

I have testified against you. Behold, I call you to be witnesses that I have testified against you.

Verse 27

Verse 28

And you will serve God there. As it is translated, since you are servants to their servants, as if you were servants to them.

Verse 29

Verse 30

Verse 31

It won't budge. He will hold you in his hands, and his tongue will not let you down. He will not let you down. He will not let you down. He will not let you down. And so "I will hold him and not let him down" (Song of Songs 3) that he will not let him down; all the looseness of the tongue is applied to the tongue that is active and active, as is "let it down" (Kings, let it down from me) 2:4) – Give her a break, “Relax from me” (Deuteronomy 9:11)

Verse 32

:For the first days. On the first days and from the end
of the sky. And he also asked all the creatures that were from end to end, this is his simplicity; and his teaching, teaching about the stature of man that was from the earth to the sky, and this is his very gate that was from end to end: (Sanhedrin 38) : 'Let us be
like this great thing. And what is the great thing, hear with and say

Verse 33

Verse 34

Or God tried. He did miracles, so that God would come and take a nation for himself, etc., all of them were like this: these are the signs, so they are marked with a sharp opening: the creation, the breath, the hearing, the miracle.
In the text. On the hands of the trials of the Lord, His mighty acts, such as "He has made me strong" (Exodus 8) If I am able to do so, this is a trial: in a sign. In a
sign, to believe that He is the messenger of a place, such as "What is this in Your hand" (Exodus 4)
:And in miracles. They are miracles, which bring upon them miraculous blows.
And in war. At sea, where it is said, "For the Lord fought for them" (Ibid. 14)

Verse 35

Machine Translated by Google

You saw. As translated, "you foresaw"; when the Kabbalah gave them the Torah, it opened seven heavens for them, and as He tore the upper ones, so He tore the lower ones, and they saw that He is the only One, thus it is said, "You saw:" to know

Verse 36

Verse 37

:And under that he loved. And all this under that he loved
And you will go out before him. Like a man who leads his son before him, as it is said, “And the angel of God who goes before and behind them went out against their fathers” (ibid.). That is, and you will go out before him before his fathers, as it is said. "She did a miracle" (Psalms 88); and do not be surprised that they were mentioned in a single language, which the mountains wrote in a single language: - He will be alone and will choose his seed after him.

Verse 38

:From you, from your presence. Castrate him and command him: To make from your presence great and mighty nations, from you.
:Like this day. As you saw today

Verse 39

Verse 40

Verse 41

Then he will distinguish. He gave his heart to be afraid of the thing that would distinguish them, and although they would not accept it until they were distinguished: those who in the land of Canaan, Moses said a commandment that he could establish and establish (Plagues 10)
: Beyond the Jordan, the sun rises to the east. That is, beyond the Jordan, where the sun rises. : –East is the sun. According to Dabuk, the point of the sun is the east of the sun.

Verse 42

Verse 43

Verse 44

And this is the Torah. This is what I will be arranging in another section.

Verse 45

These are the people of whom he spoke. They are the ones he spoke to when he came out of Egypt, and he turned and hated them in the plains of Moab.

Verse 46

Verse 47

:Which is beyond the Jordan. Which is in the east, which was beyond the Jordan in the west

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Chapter 5

Verse 1

Verse 2

Verse 3

: 'The Lord did not cut off our fathers alone, etc., but with us, etc.

Verse 4

Face to face. Ara Berechiah: Thus said Moses, Do not say, I am misleading you in a matter that is not true, as in: When the pimp is between the seller and the buyer, the seller himself speaks with you (Great Jurisprudence)

Verse 5

Saying. It was written concerning the word of the Lord with you in the mount out of the midst of the fire, saying, I am the Lord, and I will stand between the Lord and you.

Verse 6

Verse 7

On my face. In every place that I am, and this is known to the whole world. That is — all the time that I exist. Tenth: The Great Parables

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Preserved. And in the beginning he says "remember", which are both in one word and in the same word, "it is said", and in hearing: "it is heard" (Mekhilta)
When it is commanded: First, give the Torah in Marah (Shabbat 57)

Verse 13

Machine Translated by Google

Verse 14

Verse 15

And you shall remember that you were a servant, etc. By the grace of God you shall be his servant and keep his commandments.

Verse 16

As it was commanded. Even for the honor of father and mother they were struck with a rod, as it is said (Exodus 15): "In that place is law and judgment." (Sanhedrin 56)

Verse 17

:And you shall not commit adultery. No one shall commit adultery except with a man's wife.

Verse 18

And you shall not covet. And you shall not covet, for even the tongue is a source of lust, as it is pleasant to the sight (Genesis 2):

Verse 19

And he did not add. Translated as “and he did not break” (and he who is of flesh and blood is not able to speak all their words in one breath, and the measure of the Kaaba is not like that — he did not break, and if he were not a break, he would not have broken, and he did not add, he did not add — he adds) because his voice is strong and endures forever (Sanhedrin 17); that is: to see his sign publicly

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

And you will speak to us. You have despised my strength as a woman, that I trembled over you and you have weakened my hands, because I saw that you were not afraid to draw near to him out of love, and because it was not beautiful for you to learn from the mouth of heroism and not to learn from me.

Chapter 6

Verse 1

Machine Translated by Google

Verse 2

Verse 3

Verse 4

The Lord our God is one Lord. The Lord who is now our God, and not the God of the nations, will in the future be one Lord, as name of the Lord, it is said (Zephaniah 3:11) For then will I turn to the peoples a pure language, that they may all call upon the and it is said (Zechariah 14:11) In that day the Lord shall be one, and his name one (Ezra 1:11).

Verse 5

And you loved. Do His things out of love, for the one who does it out of love is not like the one who does it out of fear, the one who does it out of fear, when He places His burden on him, He rests and walks with Him (there)
with all your heart. In the mouth of your creatures (My books; Berechot 54); Another thing with all your heart that your heart will not be divided: divided over the place (My books)
:And with all your soul. Even if it takes away your soul (My books; Blessings 54)
And in all your measure. In all your measure, there shall be for you a man whose measure is dearer to him than his body (Genesis 57), to you, in a good measure, in all your measure, in every measure and measure that is measured —It is said in all truth. That is in the time of trouble, and so David says (Psalms 117): The cup of salvation is a burden to bear and a shame to find: and so it is (E. Seferi)

Verse 6

And these things were. And what is love? And these things were, that through you you might know the Lord: And keep His ways (my book) which I command you
today. It shall not be in your eyes as an old dream that no man sleeps, but the commandment of the king which comes in writing (my book) : –as news that everyone wants to read; ditty

Verse 7

And memorize them. To have a sharp tongue is to have it sharp in your mouth, so that if someone asks you a question, you will not be confused: to stammer in it, except to say, "It is a matter of time" (Spirit; Kiddushin 30)
For your sons. The disciples, note in every place that the disciples are called sons, as it is said (Deuteronomy 14) Sons of the Lord your God, and it is said (2 Kings 2) The sons of the prophets who are in the house of God, and so in Hezekiah's time, that he taught Torah to all Israel, and called them sons as it is said (2 Chronicles 29) Sons of my time, do not deny. And as the disciples Called sons (as it is said, "Sons of the Lord your God"), so also in the book of Leviticus (the book of Leviticus) many are called fathers, as it is said (2 Kings 2): "My father, my father, Rebekah, Israel, and you shall speak to
them. Let not your speech be without reason, but only with them - speak to them with truth, and do not make
them a burden (there) and when you lie down. They may even lie down at noon, and when you rise up, they may even stand at midnight, –When you sit in your house and when you walk on the road, read the word of the Torah, a time to lie down and a time to rise (Ibid.)

Verse 8

And you shall bind them as a sign upon your hand. If you have a scar
on your forehead, and they shall be as drops between your eyes. If you have a scar on your head, and because of the number of their horses they were called drops, :Tet on my shoulders, two feet, a foot, two feet (Sanhedrin 4)

Verse 9

:Moving your house. Moving a letter, you have no need but one
:And your gates. To many gates of courtyards and gates of cities and gates of towns (Day 11)

Verse 10

Machine Translated by Google

Verse 11

:Hewn. According to what is a place of rubble and stones, it falls into the tongue of a hewn stone.

Verse 12

From a place where you were slaves : –From the house of slaves. As translated from the house of slavery

Verse 13

And by his name you shall swear. If all these things are in you, that you fear his name and do his will, then by his name you shall swear, because from among you, you fear his name, you shall be free in your oath, and if not, you shall not swear.

Verse 14

From the gods of the nations that are around you. It is the judgment of those who are far off, but because you see that your surroundings are wandering behind them, you must warn them more carefully.

Verse 15

Verse 16

: In Mass. When they came out of Egypt, they were tested by water, which was said, "The Lord is with us" (Exodus 17).

Verse 17

Verse 18

:The upright and the good. This is a passage before the ministry of justice.

Verse 19

When he spoke. And what did he say? "And I will kill all the people and all their livestock" (Exodus 23)

Verse 20

:Because your son will ask you tomorrow. Yes, tomorrow is a later time.

Chapter 7

Verse 1

:And it shall be cast down. For the tongue of the sling and the spear, and so "and the iron shall be cast down" (Deuteronomy 19)

Verse 2

And you shall not be merciful. You shall not give them grace, for it is forbidden for a man to say, "How beautiful is this nation." Another thing: You shall not give them a place to live in the land (Idolatry 20).

Verse 3

Machine Translated by Google

Verse 4

For he will take your son from following me. When a foreigner takes your daughter, he will take your son who is born to you from following me. Therefore, the son of your daughter who is born to you from a foreigner will be called your son, but your son's son who is born to a foreigner will not be called your son, but your son, whose name is not in the book of the law, "You shall not take him," because you will take your son from following me.

Verse 5

:Their altars. :Of the building:
And their graven
image. :One stone: And their riches. :Their
sacred trees: And their statues. :Images

Verse 6

Verse 7

Not many of you. Simply put; and I teach you that you do not magnify yourselves when I show you good,
in you For you desire...
you are like Abraham who said (Genesis 18) "And I am but dust, and the least of all things." Because you are the few –
And Epher, and like Moses and Aaron who said (Exodus 16) "And we will encamp there," not like Nebuchadnezzar who said (Isaiah 14) "Edom to the highest," and Sennacherib (Isa. 36) who said "Who among all the gods of the lands?" and Hiram who said (18:28) "Here I am, I will sit with God, I will sit down" (Chulin 59)
:For you are few. How can you use this language?

Verse 8

Because of the love of God. See how he uses the tongue, but not because of the love of God.
: with you
And keep the oath. From the heat of the day, keep the oath.

Verse 9

For a thousand generations. And to this one (Deuteronomy 5:1) He says, “For thousands.” So here, He is the source of strength for those who keep His commandments, He says, for a thousand, and to this one, He is the source of strength for those who love Him, He says, for thousands (Sotah: 31).

:To those who love Him. To those who fear
Him. :And to those who keep His commandments. To those who fear Him.

Verse 10

:And he repays his enemies to his face. In his life he repays his good, even to the point of losing him from the world to come.

Verse 11

To do them today. And tomorrow, in the world to come, to receive their reward (Eruvin 22)

Verse 12

.And it will be a heel for you to listen to. If the commandments are easy for a man to tread on, you will listen to them: And the Lord will keep you, etc. His trust will be kept for you (see Tanhuma)

Verse 13

:Send forth your thousands. The children of your cow that the female sends forth from her womb

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From the choice of the sheep, as in "Beashatra" - and you will be your sheep. Menachem Paresh interprets "the warriors of Bashan" (Psalm 22) and "the horns" (Genesis 14), in the language of Chozek, and Unkelus translates it as "and your herds of affliction." And his followers said: Why is the name Ashtaroth called? That they tithe in their offerings (Chulin 4:14)

Verse 14

:Barren. Not giving birth

Verse 15

Verse 16

Verse 17

For you will say in your heart. On your way to speak, it is a dilemma, that whatever you say in your heart, because they are many, I will not be able to inherit them, do not say so, you will not be afraid of them, and you will not be prepared to interpret it in one of the remnants of the tongues of: when it falls upon him, you will not be afraid of them.

Verse 18

Verse 19

:The Mass. Trials: And you
were. Like a gourd and it became like a thorn (Exodus 4), and it became like blood on the dry land (Ibid.)
:And the tempters. The wondrous
blows :And the strong hand. This is
the word :And the seed that is spread. This is the sword of the blow in the hives

Verse 20

The wasp. A kind of flying insect that would throw bitterness at them and make them squirm and blind their eyes in every place: which would be hidden there (Sotah 36)

Verse 21

Verse 22

Lest the beast of the field multiply upon you. And if he doeth his will, where is there no fear of the beast, as it is said (Job, the Lord): And the beast of the field is whole unto thee? Was it not manifest before him that he would sin?

Verse 23

And they are all a mystery, according to which there is no name behind the foundation, and the mountains are like them and they are their seals, but "and they have made Gilgal his calf" (Isaiah 28) All of them are a mystery, according to which half of it is a mystery and half is an opening, like the light of the three letters

Chapter 8

Verse 1

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The whole commandment. Its simplicity; And the Midrash Agada says, "If you have begun the mitzvah of Gamor Ota, which is not called Ela for nothing after the name of Gomerah, as it is said, "And the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem" (Joshua 24), and did not Moses alone concern himself with them in order to raise them up? Was it not because he did not reach Gamorah: and its end Israel is called in the wilderness (Tanhuma)

Verse 2

Keep his commandment: Do not tempt him or be tempted after him.

Verse 3

Verse 4

Your garment did not wear out. The clouds of glory were shining in their garments and were ironing themselves like ironed vessels, and even their little ones, as great as they were, were great to be ashamed of, like this garment of the scum that grew with it :) (See Yalkut Shimoni 1999)

:Not like a paste. It did not puff up like a paste, like the way of those who walk barefoot whose feet puff up.

Verse 5

Verse 6

Verse 7

Verse 8

Olive oil: Olives that produce oil

Chapter 9

Verse 1

:They are greater and mightier than you. You are mighty, and they are mightier than you (Deuteronomy 11)

Verse 2

Verse 3

Verse 4

Say not in your heart: My righteousness and the wickedness of the nations have caused

Verse 5

"Not in your righteousness do you come to inherit, but in the wickedness of the nations. Woe to you who use a false tongue!"

Machine Translated by Google

Verse 6

Verse 7

Verse 8

Verse 9

And I will dwell in the mountain. There is no dwelling place except the tongue of Aqaba (Megillah 21)

Verse 10

Tablet: Tablet of the Sixth

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And I will fall down before the Lord as before for forty days. As it is said (Exodus 32): "And now I will go up to the Lord, O Achrafah, in the morning I was delayed forty days, and the vessels were found on the twenty-ninth of Ab, which is the eighth of Tammuz, on the day she ran to Israel and said to Moses, 'Hew for yourself two tablets of stone'" (Exodus 34): "She made forty days, and the vessels were found on the Day of Atonement." On the day the Kaaba was destroyed, God decided to start it for Israel with joy, and He said to Moses, "I have forgiven you as you have spoken" (Numbers 14), and to forgive, and how it was destroyed in the will of peace, as it is said in the last four tablets (Deuteronomy 10), "And I stood in the mountain as in the first days." What are the first in the will of the last? At will: Now they were angry.

Verse 19

Machine Translated by Google

Verse 20

And the Lord was angry with Aaron. Hearken unto you.
:To destroy him. This is the end of my children, and therefore he says (Amos 2:11) and I will destroy his fruit from
above: And I will pray also for Aaron. And my prayer was of no avail to atone for half, and his death was two, and the two remained

Verse 21

:Ground. To the tongue of God, as it is to the tongue and to the tongue, Mulan"net Balaz

Verse 22

Verse 23

Verse 24

Verse 25

And I will fall, etc. These are the words of the Amorite, and they are repeated here, according to what is written here in the
Seder: 'His prayer, which is said, O Lord God, do not destroy your people, etc.

Chapter 10

Verse 1

At that time. At the end of forty days she ran to me and said to me, "Make a statue for yourself, and then make an ark for yourself." And I made
an ark first, so that when I come with the tablets in my hand, will they be ready? And this was not the ark that she made in Zelal, which
the men of the tabernacle did not touch until after the Day of Atonement, because when it came down from the mountain, he commanded
them to take charge of the tabernacle. And in Zelal she made the tabernacle first, and then another ark and utensils. It was found that this was
Wrath, another ark, and this was the one that was to go out with them to the fire, and that which she made in Zelal was not He came out to speak.
Except in the days of Eli, and they afflicted him and took him captive (Yerushalmi Talmud Shekelim 6)

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Machine Translated by Google

And the children of Israel journeyed from the well of the children of Jaakan to Musara. What is this matter with you? And indeed, and since from the wells of the sons of Jacob they traveled to Moserah, and it was not from Moserah that the sons of Jacob came, as it is said, "And they traveled from Moserah and Gov" (Numbers 33), and indeed, where Aaron died, and did not he die on the mountaintop? Go out and consider and find seven journeys from Moserah to the mountaintop? Is not this also from the Tochacha, and indeed this is what you have done, When Aaron was in the mount of Arad, and the mountain was given to you at the end of forty years, and the clouds of glory were taken away, you shall see them from the beginning of your journey to Egypt, and you shall return after them, a thousand journeys unto the children of Jaakan, and from thence unto Moserah, where the children of Levi fought with you, and slew some of you, and ye among them. Until they set you back on your way, your return, and from that day on. Your return, the tickle, is the heat of the tickle.

Verse 7

And from the Haggadah, etc. And in the Moserah you mourned greatly over the death of Aaron, who caused this for you, and it seemed to you as if he had died (Talmud Yerushalmi Sotah 1; (Mekhita Shemot 15; Tanhuma Hakkat); And the glory of Moses was this, to break the tablets, saying that the offering of the righteous before the Kaaba was hard, as on the day the tablets were broken, and to acknowledge that it was hard, what was said, "a head was given" (Numbers 14): to separate from it - as on the day they made the calf (Leviticus 20)

Verse 8

At that time the Lord made a distinction, etc. It is related to the first matter at
that time, in the first year of your coming out of Egypt, you erred in the calf, and the sons of Levi did not err, so the place was distinguished from you; and it is clear that this is what the sons of Jacob were called to do, saying that even in this the sons of Levi did not err in it, but: they stood firm in their faith.
: To carry the Ark. : The Levites:
To stand before the Lord to serve Him and to bless in His name. The priests, and he is the bearer of the arms (Archin 11)

Verse 9

Therefore Levi had no portion. Because they were separated to the service of the altar, and they were not allowed to plow or to sow: the Lord is his inheritance. He takes a portion from the king's house.

Verse 10

And I stood on the mountain. To receive the last tablets, and my mouth did not go up as far as it stood on the mountain: on the last tablet, he returned and began with it as on the
first days. Of the first tablets, what are they at will, even at will, but the workers: that I stood there to pray over you were in anger

Verse 11

And the Lord said unto me, Go, lead the people: (Exodus 32)

Verse 12

And now, Israel, even though you have done all this, His mercy and His love are still toward you, and He does not ask of you anything in all that you have sinned against Him, but only to fear and to do good.
But for fear, etc. And his multitudes have sought from the place of all things in the hands of heaven, out of the fear of heaven (Berachot: 33)

Verse 13

:Keep the commandments of the Lord. And even that is not for free, but for your own good, that you may receive a reward.

Verse 14

:They belong to the Lord your God. All, and even though I am a man, only in your fathers did the Lord desire. Of all

Verse 15

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: In you. As you see yourselves being oppressed by all the nations this day

Verse 16

:The foreskin of your heart. Seal of your heart and its covering

Verse 17

And Lord of lords. No Lord will be able to deliver you from his hand.
:He will not show favoritism. If you dismember him,
:And he shall not take a bribe. To appease him with wealth

Verse 18

He executed justice for the fatherless and the widow. He is a man of strength, and in the shadow of his strength his humility is revealed (Megillah:31)
And he loved a stranger to give him bread and clothing. And a thought-provoking thing is this, that all the wisdom of Jacob, we have seen, is based on this: Let us pray (Genesis 28) and give me bread to eat and clothing to wear (Genesis 28).

Verse 19

"For you were strangers. You shall not tell your neighbor about your mother's birth" (Baba Metzia 59)

Verse 20

You shall fear the Lord your God. You shall serve Him and cling to Him, and later, when He is with you all these generations, then you shall swear by His name.

Chapter 11

Verse 1

Verse 2

And you shall know this day. Give me a heart to know and to understand and to receive my power.
:For not your sons. I speak now, that they may say, We know not, neither have we seen all this.

Verse 3

Verse 4

Verse 5

Verse 6

Among all Israel. Every place where there was one of them, the earth's fury broke out from under him and swallowed him up, if it were the words of Rabbi Yehuda, said Rabbi Nehemiah, and did not it say (in Numbers 16) and the earth opened with his hand, and what do I establish among all Israel? He said that the earth was made and not emptied. why -

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From a slope like a waterfall, and every place that was one of them would roll and come to the place of emergence (see: Yalkut Shimoni 1992): And the entire universe that is at their
feet. This is the wealth of a man that makes him stand on his feet (Sanhedrin 110)

Verse 7

Why don't you give your children something they don't –For your eyes have seen. Musaab on the said call to the ascension
know? 'If you have with you what your eyes see and your body

Verse 8

Verse 9

Verse 10

It is not like the land of Egypt. Is it not good to the south, and the word of safety was spoken to Israel when they came out of Egypt, for they said, "What good and beautiful land has never been seen like this?" The scripture speaks of its blasphemy, and thus it was said to them, "Is it not like the land of Egypt? Is it not bad to the south?" "And Hebron was built seven years before the time of the Lord" (Numbers 13), a man from Nain, Ham, a shepherd of the flocks of his son, and Hebron in Canaan, as he gave the land of Adam, he builds the beautiful one and then builds the ugly one, whose head is carved in stone.

My tongue, and in every place of the beloved before me, is as beautiful as a camel's hair; And Egypt is the most praised of all the lands, of which it is said (Genesis 13): "As the garden of the Lord is the land of Egypt," and the sheep of praise of Egypt is that which is the seat of kings, as He says (Isaiah 30): "Because he was among the sheep of his shepherds," and Hebron is the image of Israel, so they set it aside for the burial of the dead, and even so it is more beautiful than Egypt. And in writing (page (12:2) They asked another question: Can a man build a house for his younger son and then build another for his older son? Is it not: that it is built on one of the seven sheep?

From where you came out. Even the land of Rameses, where you dwell, is the best of the land of Egypt, as it is said: "The best of the land and the best of the people" (Genesis 47), yet it is not like the land of Israel.

And the water was at your feet. The land of Egypt was in need of bringing water from the Nile, at your feet, and to drink it –

ÿÿ You will be forced to wander from your sleep and to work, and the lowly will drink, but not the high, and you will be the source of water from the lowly.

–For the height, but this is for the rain from heaven: you will drink water, you will sleep on your bed, and the Kaaba will give you water from the bottom: and the height is revealed and that which is not revealed is
like a garden of herbs. There is no difference in its size, and it is watered by foot and by shoulder.

Verse 11

A land of mountains and valleys. The mountain is blessed by the Mishor, which is in the house of Kor, and sows Kor, but the mountain is four out of four, its sides are full, and one is at its head. –Beit Kor from Meno: Five Korin and Bekaat.
They are from Mishor

Verse 12

Which the Lord your God has required. And is it not all the lands that are required, that it is said, "To cause it to rain upon the land, and there is no man" (Job 38)? Is it not as the blazing fire that is required, and is it not a sign, and on the hands of the sign that is required, that it is required, :
it is required of all the lands with it

The eyes of the Lord your God are always upon it, to see what it is, and to renew its pruning, sometimes for good, sometimes for evil, as you saw in the Book of Genesis (page 17).

The beginning of the year. At the beginning of the year, it is discussed what will happen in the storm (Ibid. 8).

Verse 13

And it was so, if he heard. And it was so, that it was said, "For the rain of heaven shall give water to drink."

–And it shall come to pass, if you hear, that you will hear it again. If you hear it in your sleep, you will hear it again, and so “if you forget, you will forget” (Deuteronomy 8:11). If you have begun to forget your past, that you will forget everything, for it is written in the scroll, If you forsake me for days, I will forsake you: I command you today. That they may be new to you, as if you had heard them in the day (My books)

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To love God. Do not say, "My Lord, I am going to be rich, to be called a rabbi, to be paid a salary," but do everything you do out of love, and the end of glory will be to come (there) and serve Him with all your heart. Work that is in the heart, and this is prayer, which is called work, which is said, "Your God, you will work in fear." (Daniel 6), and why was there a temple in Babylon? Was it not because there was a temple of prayer, as it is said (there) "And I will direct the opening of the temple and the body"; and so in David He says (Psalm 111): "I will direct my prayer as incense before You with all your heart and with all your soul. And is not the warning "with all your heart and with all your soul" (Deuteronomy 6), great? Is it not: a warning to the individual, a warning to the congregation (Books)

Verse 14

And I will give rain to your land. You have done what was right for you, and I will do what was right for me (there) at the time of the Sabbaths, when everyone is well-fed in their homes. : –At his time. At night they will not disturb you; Daa: Shoot. It is the quarter that falls after sowing, which saturates the land and the seeds from the drought. The quarter that descends early for the harvest, for the fullness of the harvest in the drought. And the word Malchus means the latter, as translated (Genesis 30): "And there were coverings for Laban" - for Kishai; Daa - thus it is called: Malchus, which descends on The words are, "And upon the threshing floor, and thou shalt gather thy corn. Thou shalt gather it into the house, and I will not destroy thee, as it is said, "If I give thy corn and the scythe, how shall they eat it?" (Isaiah 62:11) and not as it is said, "And it shall be, if Israel sows and the scythe" (Judges 6:11).

Verse 15

That your coming may be a complete one—and I will give grass in your field. That you will not need to lead her into the wilderness. "The days of the body are dead, and I will cast you before your beasts, and you will withhold your hand from the harvest three days before the harvest: and you will not open a measure of grain (my book) and you will eat and be satisfied. This is another blessing that is a commandment blessing before you, within your bowels, and you will eat and be satisfied." :

Verse 16

Take care of yourselves. That you may eat and be filled. Take care that you do not go hungry, for no one is left behind. " In the Holy One, blessed be He, is it not from among you that you have a vow, as it is said, "You shall eat and be satisfied, and your cattle and your sheep shall multiply" (Deuteronomy 8:11), what does He say after it? "And your heart is lifted up, and you forget and turn away. To depart from the Torah, and from among you, and you serve other gods, as if a man departs from the Torah and goes and clings to the law, and so David says, "Because My exiles today are busy in the Lord's inheritance, saying, "Go to thee, serve and be with me" (1 Samuel 26), and when did he say that? Was it not because I was expelled from the Torah, that I was close to serving other gods, crying out to him and not being punished, that I was found to be a stranger (my book) –Other gods. Who are other than their servants

Verse 17

Its harvest. Even though you are a traveler, as it is said (Haggai 1): You have sown much and brought in little (My books)

And you will perish quickly. On every side of the torment, I will cut off from the earth that caused you to sin; A parable of a king who sent his son to the house of drinking, and he sat down and commanded him, "Do not eat anything left of your provisions, that he may come clean to your house," and the son did not watch, but ate and drank anything left of his provisions, and vomited and defiled all the children of the house: the one who had the dish, took him by the hands and feet and threw him behind the altar (there) quickly. I will not give up You have a long time, and if you say, "And the land was not given to the generation of the wicked, which was said, and its days were a hundred and twenty years" (Genesis 6), the generation of the wicked had no one to teach them, and you have a long time for you: from whom to teach them (my books)

Verse 18

And you have kept my words. Even after you have been revealed, be diligent in the commandments, set up a tabernacle, make a move, so that they will not be new to you when you return, and so it is said (Jeremiah 31) I have set you up as Zionists (My Book)

Verse 19

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To speak in them. It is said that the child knows how to speak, to teach him "Torah is a commandment to us Moses" which is to learn his speech; hence they said that when the infant began to speak his father Messiah spoke with him in the language of the Holy One and taught him Torah, and if he did not do so, it was as if he had buried his grave, as it was said, "And you shall teach your children to speak in them." And Go.

Verse 20

Verse 21

So that your days and the days of your children may be multiplied. If you do so, they will multiply, and if not, they will not multiply, as the words of the Torah: We will require from the beginning of the world, and from the beginning of the world, to give them (books). To give to you is not written here, but to give to them, from where we have gathered it from the resurrection of the dead: from the Torah

Verse 22

:Shemer Tishmeron. A warning to keep the many observances, to be careful in one's Talmud so that one does not forget (ibid.)
To walk in all His ways. He is merciful and you will be merciful, He is merciful and you will be merciful :)

And cling to it. Is it possible to say so? And is it not a consuming fire? Did it not cling to the disciples and the wise: And I will come upon you as if you had clung to it (my books)

Verse 23

And the Lord said: You have done what was right for you, and I will do what was right for me (Ibid.)
And they are stronger than you. You are mighty, and they are stronger than you, for if Israel is not mighty, what is the boast that the Amorites are praised for, saying, and they are stronger than you? Are you not mighty among the remnant of the nations, and they are stronger than you? (Ibid.)

Verse 24

Verse 25

No one will stand, etc. I have no one, no nation, no family, no woman with her magic spells. The Talmud says, "No one will stand" from any place. If so, what does the Talmud mean by saying, "No one"? Even as the king of Bashan, King Melchizedek (ibid.)

Your fear and dread. And is not fear a fearful thing? Are you not afraid of those who are near, and are you not afraid of those who are far away? Fear to speak in the time of trouble, fear to speak of a fish from many days: when I spoke to you. And was it a word? (Exodus 23) I will send my terror before you and you (Books of Psalms)

Verse 26

Blessing and Curse. The sayings at Mount Gerizim and Mount Ebal ... See vertical:

Verse 27

:The blessing. On the day you hear it.

Verse 28

From the way which I command you today to walk, etc. Is it not for the measure of all the workmen that this mountain is a head of all the way which Israel has walked, wherefore the Mo'dah said, "The one who confesses this mountain is a transgressor in all the Torah" (My books)

Verse 29

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The congratulators : –And gave the blessing. As translated, "May you be blessed"
On Mount Gerizim. The gates of Mount Gerizim are turned and opened with a blessing – Blessed is the man who does not make
they turned: Their a statue, a mask, or a body. All the cursed ones in the parable said, "Beginning with a tongue of blessing, and then
gates are turned and opened with a curse" (Sotah 33).

Verse 30

:No, they are. They were given a sign.
After. After the crossing of the Jordan, which is wide and full, far away; and this is the meaning of the word after, every place
that is said: after the ford
is the way of the entrance of the sun. To the west of the Jordan, and the taste of the Mikra confirms that they are two things,
which are marked with two tastes, "after" is marked in Pashto, and "drech" is marked in Mashfel, and it is fish, and if "after your
way" were a single word, "after" would be marked in Misharet, in Shofar Hapukh, and "drech" in Pashto: and it is loose.

: Opposite Gilgal. Far from Gilgal: Oaks of
Mera. Shechem is there, as it is said (Genesis 12) to the place of Shechem, to the oak of Moreh (My books)

Verse 31

For you are crossing the Jordan, etc. The wonders of the Jordan will be a sign in your hand that you will come and inherit the land
(see my books)

Chapter 12

Verse 1

Verse 2

You will perish. You will perish and then you will perish, from here to uproot the strength that I need to root out its roots (Avoda:
Zara 4:5)
:All the places where they served there, etc. And what will they lose from them? Their gods who are on the mountains

Verse 3

:Altar. Of many stones, its
foundation. Of one stone, and it is a bimos shesnuya in the Mishnah (Avoda Zara 47): A stone that was hewn from its
beginning to a bimos:
Asherah. Ilan the Worker
And you have lost their name. Call them by the name of Lignai, the house of Galia — —Corinth, the house of Caria, the eye of all: the
eye of the stricken (Isa. 36)

Verse 4

And you broke the —You shall not do so. To burn incense to heaven in any place, even in the place that he chooses.
Their altar, and you have lost their name, you shall not do so. A warning to remove their name and to break a stone from
the altar or from the altar (Mat 22). Rabbi Yishmael said, And how will you rise up against your knowledge that Israel will
break the altars? But that you may not do as they did and cause your sins to be a disgrace to the sanctuary of your fathers:
that it may be destroyed (Spirit)

Verse 5

:You will ask for its neighbor. This is the Shiloh settlement.

Verse 6

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:And your sacrifices. Your tithes: A tithe of
cattle and a tithe of sheep, to eat before the wall.
The offering of your hand. These are the firstborn, of whom it is said (Deuteronomy 26): And the priest shall take the heifer from your hand (see: My book):
And you shall give them to the priest, and he shall offer them there.

Verse 7

:Whom the Lord has blessed. According to the blessing come (my books)

Verse 8

You will not do as much as we do, etc. It is said to be a high place because you are crossing the Jordan, etc., when you cross the Jordan, you are permitted to sacrifice on the high place every fourteen years of the conquest and separation, and on the high place you shall not sacrifice any of what you sacrifice here today in the tabernacle, which is with you and anointed and it is lawful to sacrifice in it sins and guilt offerings, vows and freewill offerings, but on the high place there is no The vow is near, but the righteous and the generous, and this is what every man recognizes as righteous in his own eyes, vows and generous deeds, which you are giving generously. "In your sight you shall offer them, and not by obligation, and you shall offer them on the altar" (Ibid.; Sacrifices 17)

Verse 9

:Because you did not come. All those fourteen years
:Until now. As yet
:To the rest. This is Shiloh.
:Inheritance. This is Jerusalem (Books; Zebachim 19)

Verse 10

And ye shall pass over Jordan, and dwell in the land. And ye shall divide it, and every man shall know his inheritance, and his tribe: (NAS his tribe)
And he gave you rest. After the conquest and division and rest from the nations that the Lord gave to test Israel – then
And this is none other than the days of David.

Verse 11

And there was the place, etc. Build for yourselves a house of choice in Jerusalem, and so it is said of David, "And it came to pass, when the king sat in his house, and the Lord had given him rest from all his enemies round about, that the king said unto Nathan the prophet, See, I dwell in a house of cedars, but the ark of God dwelleth in the midst of the tabernacles" (2 Samuel 7). There thou shalt bring it, etc. For the ascent, it is said concerning Shiloh, and here It is said regarding Jerusalem, and thus they divided the letter to give a remainder between one and another, from the burning of Shiloh and their coming to Nob, and the burning of Nob and their coming to Gibeon: the high places were permitted until they came to Jerusalem (Zebachim Kit)
:A selection of your vows. A teacher who brings from the chosen one (my books)

Verse 12

Verse 13

:Beware. You shall not give according to the word in
every place that you see. That which comes into your heart, but you shall offer a sacrifice according to a prophet, like Elijah on Mount Carmel (Ibid.)

Verse 14

In one of your tribes. In the tribe of Benjamin, and why does it say "from all your tribes," as a hunt? When David brought the threshing floor from the Jebusite's ark, the gold was higher than all the tribes, and from all the place of the threshing floor in the tribe of Benjamin: (there)

Verse 15

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Only with all your heart. What is the inscription talking about? If in the flesh you desire to allow them to do so without bringing near the things mentioned above, it is said in another place (verse 20): "When the Lord enlarges your border and your territory, and you say, 'You shall eat flesh and your territory,'" what is this referring to? In the case of holy things that have a defect, they may be redeemed and eaten in any place, may they be redeemed: for a defect that passes? Talmud
"bare" (my book): You shall sacrifice and eat. You have nothing. There is still wool and milk there, but it is not eaten by the hands of a sacrifice (20:6).
The unclean and the clean. According to the power of the holy ones, which was said in them: "And the flesh that touches any unclean thing shall not be eaten" (Leviticus 7), it was necessary to allow the unclean and the clean to eat in one go:
as a deer and as a ram. There is no sacrifice from
them: as a deer and as a ram. To be free from the evil and the life and the grave (my books)

Verse 16

Only you shall not eat the blood. Although I said that you shall not sprinkle blood on the altar, you shall not eat it.
Pour us out like water. I tell you that you have no need to cover yourself (Spirit; Chulin 4:4). Daa — My mountain is like water: to make the seeds ready (Ibid. 35)

Verse 17

:You cannot. The word "give" means "you will not do anything about it."
You will not be able. Rabbi Yehoshua ben Karcha says, "You will be able, but you will not be able to conquer, as it is stated in (Joshua 15): "And the Jebusites who dwell in Jerusalem shall not be able to possess the children of Israel (Judah) as their heirs." They were able, but they were not able to conquer, according to the covenant that Abraham made with them when he took from them the cave of Machpelah; and they will not be able to conquer. It was, was it not Hittite, was it not after the name of the city that he built Jebus, as is explained in the Samaritan (v. 36), and Yishmael (who said "Because of them he removed the blind and the: images that he wrote on them the sign of the oath
:And cut off thy loins. A warning to the priests:
And the offering of thine hand. These are the firstborn (Book; Plagues 17)

Verse 18

:Before the Lord. Before the wall
And the Levite that is within thy gates. If thou canst not give him of his portion, as the first tithe, give him a tenth: for thou hast not a tenth of the poor, let him be fat upon thy peace (my books)

Verse 19

:Keep it to yourself. You will not be able to give on the matter (my books)
:On your land. But in exile you are not warned about him, leaving behind the poor of Israel (ibid.)

Verse 20

For it will expand, etc. To teach Torah, the way of a land that no man will desire to eat flesh except from within it is wide: hands and wealth (Chulin 4:1)
All the signs of your soul, etc. However, in the wilderness they were forbidden to eat unclean meat unless it was consecrated and offered: peace offerings (Ibid. 16)

Verse 21

For the place will be far from you. And you will not be able to come and make peace every day, as now that the tabernacle is moving with you.

As I commanded you. For there are six commandments in the sacrifice, which the Lord shall slaughter, and these are the ways of ... And sacrifice slaughter: which were spoken to Moses in Sinai (Ibid. 28)

Verse 22

But when he eats the deer, etc., you are not warned to eat it in purity, but what about deer and venison? "Is the milk of a deer permissible?"

Verse 23

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Only be strong not to eat the blood. From what did Hazak say, you were strong, because they were soaked in blood to eat it, according to your reasoning, you were strong, and Hazak said, the words of Rabbi Yehuda, Rabbi Shimon ben Azai Omer says, the writing did not come except to warn you and to teach you how much you were strong in the mitzvot, if the blood is easy to keep than that: that no man If he desires it, it is necessary to strengthen him with his warning, so that he may keep the commandments (see my book): "And you shall not eat the soul with the flesh." A warning to a member of the living (Chulin 22)

Verse 24

You shall not eat it. Warning against the blood of the consecration (Deuteronomy 4:11)

Verse 25

:You shall not eat it. A warning against the blood of the members
(there) so that it may be well with you, etc. Go and learn the commandments of the drunkard, if the blood that is shed is a part of a man's blood, the one who separates from his blood is clean, and his bones are behind him, easy and hard to rob and the sins that are shed are a part of a man's blood: they desire them (Machot 23)

Verse 26

Only your holy things. Although you are permitted to slaughter the holy animals, I have not permitted you to slaughter the holy animals and eat them: in your gates there is no kinship, unless you bring them to the house of the chosen one.

Verse 27

And you shall make your offerings. If they are burnt offerings, put the flesh and the blood on the altar, and if they are peace offerings, "the blood of your sacrifices shall be poured out" on the altar first, and then "the flesh shall be eaten." And the rabbis still taught, "Only your holy things" came to teach about the holy things that are outside the land, and to teach about the dates and the dates: holy things that will be offered (Book; Bekorot 14)

Verse 28

Keep. This is a Mishnah that you must keep in your heart so that you will not forget it, as it is said (Proverbs 22): “How pleasant it is to keep it in your heart,” and if you are able to hear and observe it, then everything that is not in the Mishnah is not in the Mishnah (see my book).
:All things. That a light commandment is as dear to you as a heavy commandment (name) :Good. In the
eyes of heaven :And right. In the
eyes of man

Verse 29

Verse 30

Lest you knock. Onkelos translates it as a tongue that is struck, and I say that he did not care for accuracy in language, that he did not designate a noun in the tongue that is struck, and even to the foundation of the secret of the secret from him, but in the tongue of a frenzy and a chatter they designated a noun, "And you rode on this side and that side" (Daniel 5); and even this I say "before you strike their backs" as another Their deeds; and therefore (Psalm 19) "A creditor shall be laid hold of every one - before the other shall devour them, to be another's sin that curses the wicked, to have many creditors upon him, and he shall be a returner and a suck‘Which is"
– :They
are destroyed after they are destroyed from before you. After you see that I destroy them from before you, you will take heart because of what they are destroyed, because of the evil deeds that are in their hands, but you will not do so, so that others will not come: and you will be
destroyed (see my books) how they will serve. According to that, there is no punishment for foreign service except for sacrifice and incense and sacrifice. And it was desired, as it is written (Exodus 22): "I have worshipped the Lord alone" – things done for His glory, come and teach us as here that if the way of Aza is to serve Him in another matter, like a thornbush to a thornbush and a stone to a thornbush, this is even though it is not according to the way of a thornbush – it is His service and thornbush, but a sacrifice and incense and a libation. And the prayer (Sanhedrin 6)

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Verse 31

Their fathers and mothers; Rabbi Akiva said, I have seen many of them Because also their sons. "Also" –
A nation whose father bowed down to him in front of his heart and devoured him (my books)

Chapter 13

Verse 1

The whole thing: Light as a donkey (name)
Be careful to do. To give is not to do upon doing the things said in the parsha, that all the guarding of the tongue is not to do, except that there is no law on the guarding of the deed (Matchot 13)
:Do not add to it. Five drops, five drops in the center, four blessings for the blessing of the priests (my books)

Verse 2

And He will give you a sign. In heaven, as it is said in Gideon (Judges 6): "And you shall do a sign for me" and He says: "Let there be a burning bush" and a body or a miracle. On
earth, however, you will not hear it, and if you say, "Why does the Lord give him a sign?" the Kaaba gives a parable: "To do a sign? For the Lord your God is testing you" (my book; by Sanhedrin 3)

Verse 3

Verse 4

Verse 5

And you shall keep his commandments. The law of Moses:
And you shall listen to his voice. By the voice of the prophets
And you shall serve him in his sanctuary (my books).
A reward for mercy, a grave for the dead, a visit to the sick, as the Kaaba did (Sotah –And he will stick to his ways.
14)

Verse 6

Sera. The word of morality is from the world, which did not exist and was not created and I did not command it to speak thus, Distur"nura: Balazs
Ink (books) : —And redeemed you from the house of bondage. Even if there is nothing upon you except that I redeemed you

Verse 7

For he has stirred you up. There is no stirring up except a thorn, as it is said (4:26): If the Lord has stirred you up against me, then Balaam, who is the one who will do so,
:Your brother. From your
father: Or your mother's son. From your mother
Your lap. You lie in your lap and I am washed in you, I will make you a bed, and that is (Ezekiel 43), "and the earth will be washed" - from the foundation of the earth: which is like
your soul. This is your father, the one who has interpreted for you the letter of the beloved to you, and to others
In secret. The written word of the Lord, that there are no words of incitement to evil in secret, and therefore Solomon says (Proverbs 7:7) "In the evening of the day, in the twilight, in the night, and in the
darkness, which you and your fathers have not known. This thing is a great shame to you - that even the nations do not know what their fathers have handed down to them, and this I say to you, leave what they have handed down to you. Your ancestors (books)

Verse 8

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Those who are near to you or those who are far away. Why do you detail the near and the far? Isn't that how the scripture says: From the good of the near you will come to the good of the far, just as there is no substance in the near, so there is no substance in the far :) Sanhedrin 61: From the
end of the earth. This is the heat and the whiteness and the darkness of the heavens that is from the end of the world and to its end (my books)

Verse 9

You shall not covet him. You shall not covet him, you shall not love him, as it is said (Leviticus 19): “And you shall love your neighbor as yourself.”
And you will not listen to him. In pleading with him to forgive his sin, as it is said (Exodus 23): “You shall not spare him, nor shall you spare him, nor shall your
eye spare him.” As it is said (Leviticus 19): “You shall not stand by the blood of your neighbor: you shall not spare: nor shall you have

compassion. You shall not turn away his
righteousness: nor shall you cover him. If you know that he is guilty, you will not be able to remain silent (My books)

Verse 10

For if he kills, you will kill him. If he goes out of the house of the Zacchaeus, you will return him to the debt, if he goes out of the house of the Din Chayb, you will not return him to the Zakhot (ibid.)
Your hand will be on him first. A commandment by the hand of the one who attempted to kill him. He did not die by his hand, he died by the hand of others, as it is said: and the hand of all the people, etc. (see my books)

Verse 11

Verse 12

Verse 13

:To dwell there. A detail to Jerusalem that was not given to the Dira (there) –
'For you will hear, saying. They say, "So they will go out and go

Verse 14

:People. And not women:
Children of Belial. A burden, that they have untied the burden of a place (there)
the inhabitants of their city. And not the inhabitants of another city, from where they said: The city of the exile will not be made until it is exiled: people and until there are exiles from within it (Sanhedrin 11a)

Verse 15

–And you sought and investigated and asked well. From here, the seven studies are derived from the many sources, as here there is a third study, research, and benefit, and you asked whether he was from the list, and from him, the study is done with precision – and in another place it says (Deuteronomy 19) “And the searchers shall demand good,” and in another place it says (Ibid. 17) “And you shall demand good,” so that the study ‘good’ ‘good’ is equal to a certain division, To give the statement of this is contemptible :)Sanhedrin M.

Verse 16

Strike, strike. If you cannot kill them with the death written on them, kill them later (My books; Bava: Mitzia 31)

Verse 17

To the Lord your God. To his name and to his way.

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Verse 18

:For the Lord will turn from the fierceness of His anger. For all the time that He has seen in the world is wrath in the world (my books)

Chapter 14

Verse 1

You shall not make any cuts or make any marks in your flesh after death, as the Amorites do, because you are the sons of a place, and you shall be seen to be beautiful and not cut or bald.
–Between your eyes. The shadow of the blow, and in another place it says (Leviticus 21) that they shall not be bald on their heads: to make the whole head between the eyes (my books)

Verse 2

: 'For you are a holy people. You have been holy to yourself since your ancestors, and the Lord has chosen you.

Verse 3

Every abomination. Everything that I have made abominable to you, like a thorn in the ear of a firstborn, that you may slaughter in Medina. This is the word that I have made abominable to you. No blemish shall be in it. Come and learn as here that it shall not be slaughtered and eaten on that mark of the blemish. In boiling meat: In milk, this is the word that I have made abominable to you, and warn as here about its eating (Chulin 14)

Verse 4

This is the beast, a ram, a deer, and a donkey. To the extent that it lives in the wild, and to the extent that the beast lives: impurity is greater than purity, which in every place details the slightest (Books; Chulin 13)

Verse 5

:Waco. Translated as Ya'ala (Job 39) "Ya'alai Sala", is Ashtenbuk
Aramaic language forest : —And Tau. "Torvala", the forest's tree, "calamity"

Verse 6

:Persat. Saduka, as translated
:Hoof. Planta: And split.
Divided by the hoof, which is split and not divided by the hoof, and is unclean in the animal. Hear what is found in the animal for eating, from where they said that the waste was left over from the slaughter of its mother (Chulin: 9)

Verse 7

The cleft. He is the one who has two cheeks and two cheeks (ibid. 6); why did the rabbis say: "They have changed?" In the beasts from the cleft and in the birds from the sight, which is not said in the Torah (ibid. 63)

Verse 8

By law, a person must purify himself by law, he may eat—and you shall not touch their carcasses. His descendants will be circumcised throughout the year, according to the law of the priests and the body, and what is the impurity of the death of a grave, the priests are circumcised and none of Israel is circumcised, the impurity of a carcase is light, not all the inhabitants

Verse 9

Verse 10

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Verse 11

You may eat any clean bird. To allow the release of the bird in the mitsura (Books; Kiddushin 57)

Verse 12

And this is what you shall not eat of them. To forbid slaughter (ibid.)

Verse 13

See and see. Is it a seer? Is it a verse? Is it a daya? And why is it called a seer? Seen in the rest, and why is it not forbidden to read – warned in all its deaths? That the judge should not be given an opening to divide the sign of a seer, and he came to leave it, saying, "This is a daya, this is a verse, this is a verse," and this is not forbidden by the inscription. And in the case of birds, the unclean birds are taught that the clean birds are more numerous than the unclean birds, so that the unclean birds may be distinguished from the unclean birds: (Chulin 33)

Verse 14

Verse 15

Verse 16

: You are out of breath. Kalba Shuritz

Verse 17

Yours: The fish from the sea (name)

Verse 18

:Duchifah. He is the wild rooster, and the physician is the physician, and his kerbal is like a scythe (Git. 68)

Verse 19

The flying creeper. They are the lowly, the ones that move on the ground. The hawk and the hawk and the hawk are unclean creatures called: creeper

Verse 20

Every clean bird you may eat. But not the unclean bird, for it is not lawful to do so; and so among the beasts "that you may eat," and not an unclean beast, nor any that is unclean to do so, to pass over them in a manner that is lawful to do so, but you shall not do so.

Verse 21

:For the stranger that is within thy gates. A stranger that dwelleth in thy gates, that is received by him, that is not to serve thee, and that eateth carrion (my books)
For you are a holy people to the Lord. Sanctify yourself in the things that are forbidden to you – the things that are forbidden and others who practice them: forbidden, do not let them be near them (Ibid.): You shall not boil a kid. Three times, a part for a living being and for a bird and for an unclean beast (Chulin 13:13)

Verse 22

You shall not boil a kid of the goats of the tenth. What is this matter with me? The Lord said to Israel: Do not cause me to boil the kids of the goats of the tenth until they are in their mothers' bowels, for if you do not have a tenth

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Tithes are called "When it is ready to be cooked, I will bring forth the spirit of the firstborn, and it is the firstfruits, as it is said (2 Kings 19): "And it was firstfruits before the firstborn," and so it is with regard to the firstborn (verse 1; Tanhuma) Year after year: Since there is no tithe from the new month to the old (my books)

Verse 23

And you shall eat and go. This is the second tithe. It was commanded to give the first tithe to the Levites, as it is said, "When you take from the children of Israel and go" (Numbers 18), and He gave them permission to eat it in every place, as it is said: "And you shall eat it in every place" (Numbers 18), so this is another tithe.

Verse 24

:For he will bless you. May the harvest be abundant for you.

Verse 25

Verse 26

In all that your soul desires – all: In cattle
and sheep and wine and strong drink – all: And in
all that your soul asks of you, both wild and wild, what is the interpretation of all: And the offspring of the earth and the offspring of man and so on (Eruvin 27)

Verse 27

And Levi, you shall not forsake him. He shall not give him a tenth, because he has
no portion or inheritance with you. He shall go forth to gather a heap of forgetfulness and a heap of ashes and a heap of ashes, because he himself is his portion with you: they shall be as yours, and they shall not be guilty of a tenth.

Verse 28

At the end of three years. He came and taught that if the tithes of the first and second years were delayed for the Sabbath, he would burn them from the house in a third.

Verse 29

And the Levite shall come and take the first tithe.
And the stranger and the fatherless. And they shall lay up a tenth of the shekel, which is for the poor of this year, and ye shall not eat it in Jerusalem, as ye were required to eat the tenth of the two years.
And they ate and were satisfied. Give them enough to eat, because they said, "There is no shame in feeding the poor in the grain, etc." (Books of Ki). And you shall go to Jerusalem in the tenth of the first and second year that you have been there, and you shall confess, "I have taken away the sanctuary from the house," as is interpreted in the verse, "I will take away the tenth" (Deuteronomy 26).

Chapter 15

Verse 1

After seven years. It is seven years for every loan and loan, not "the seventh year is near," and if you say seven years for every loan and loan, to borrow each and every one, is it near? Is it according to your measure: seven years for the Shmita (my books)

Verse 2

:Let every man's hand fall upon Moses. Let every man's hand fall upon Moses.

Verse 3

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You shall approach the stranger. This is a commandment to do (Ibid.).

Verse 4

It is impossible that there should be no poor among you. And to this He says, "Why should there not be a poor man"? Only when you do the will of the poor in others and not in yourselves, and when you do not do the will of the poor in yourselves:

: Poor. Poor, and the tongue of the poor is that which is greedy for every word (see Leviticus 34)

Verse 5

: Only if you hear, then there will be no poverty in you: You will hear.
Hearing is the most important thing in hearing (my books)

Verse 6

When he spoke to you. And was it a word? (Deuteronomy 28) Blessed art thou in the city (My books)
And you shall be avenged. All the language of the loan, when it falls on the borrower, falls on the active language, like a gen and you shall be lent, and you shall be venged. And if it were said and you shall be venged, it would fall on the borrower, just as it is and you shall be venged: "And you shall be venged nations. It is possible that there may be a loan from this and a venged to that, "and you shall not be venged
And you will rule over many nations. Other nations will rule over you, but they will not rule over you" (ibid.).

Verse 7

For there will be a poor man among you. The hungry will be hungry first.
:One of your brothers. Your father's brother is older than your mother's brother.
:Your gates. The poor of your city are before the poor of another city. You
shall not oppress them. If you have a man who is anxious whether he gives or not, to him it will be said, "You shall not oppress." If you have a man who stretches out his hand and leaps, to him it will be said, "You shall not leap" (ibid.)
:From your poor brother. If you do not give it, you will end up being the poor brother (name)

Verse 8

Open: Open. Even how many times (name)
:For you shall open. See, he who uses the tongue of Elah: and the one who is a thief shall be a thief. If he does not want to give in return, give him in return (see Ibid.; Ketubot 67): Enough for his lack. And you are commanded to give him ten: whatever he lacks. Even a horse to ride on and a servant to run before him (Ibid.)
: This is a woman, and therefore he says (Genesis 2): I will make him a helper suitable for him (my books)

Verse 9

:And he will call upon you. A commandment will be fulfilled, and it will not be called upon, and there will be sin in you. From every place, even if it is not called upon. If so, why do we say, "And he will call upon you"? I hasten: To punish the hands of the one who calls, there will be left over who is not a call (ibid.)

Verse 10

Give him a given: Even a hundred times.
: Him. Between him and you
:Because of this. Even if you said to give, you will receive the reward of the word along with the reward of the deed (ibid.)

Verse 11

:Therefore. Therefore
To say: I give you advice for your good: to your brother for your poverty. To which brother? Poverty
To speak of my poor is one, but your poor are two in number — two poor : —for you. In one in number

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Verse 12

For it will be sold to you. In the hands of others, when he is sold in the court of law, the inscription speaks of his theft; and in the mountains of the grave it is said, "Why should you buy a Hebrew slave?" and when he is sold in the court of law, the inscription speaks of his theft? Is it not because of two things that have been renewed here, one inscription or the inscription, even if it comes out in six. And not that they sell it in the house of justice, for there is nothing except a small thing that –The woman was sold for stealing, which is why it is said "for stealing him" and not "for stealing her" my father sells, and to learn from here that if they go out six years before the coming of Simeon, you will go out, and even a new moon, as here, you will give :

Verse 13

Verse 14

Give, give. To the tongue of a witness on high and in the sight of the eye, a thing that will be known that your good deeds are his; and yes: they interpret to the tongue of the accusation on his face
from your flock and your threshing floor and your winepress. I cannot but praise Him alone, O God, who has blessed you – from all that has blessed you, your Creator. And why should we say, "He"? What are those who are unique, who are in the midst of blessing, even though all that is in the midst of blessing, they will go forth as one; and to measure His multitude in the tabernacle of holiness (page 17) in a section equal to how much we give: They are not from every kind and kind

Verse 15

And you remembered that you were a slave. And I gave you the spoil of Egypt and the spoil of the sea, and you gave it to me: and I gave it to you (my books)

Verse 16

Verse 17

A servant of the world. He can do as he pleases, Exodus 21: "And you shall return there every man to his possession, and every man to his family" (Exodus 21:1), this is because there is no other world than the world of the Jubilee (Exodus 21:1) and
even to your wife you shall do so. The gift is for her; he can even kill her, the writing is like that, Exodus 21:1 "And if he says, 'The servant is killed' - a servant is killed and there is no one who is killed (Books)

Verse 18

For the wages of a hired hand vary. Hence they said, "A Hebrew slave works day and night," and this is a double portion of the labor of day laborers. And what is his labor at night? Many are morally upright, and their wives are like a maidservant, and their children are for the master (my books).

Verse 19

Every firstborn, you shall sanctify. And in another place (Leviticus 27) it says, "No one shall sanctify it," is it like a hunt? He does not sanctify it for another sacrifice; and here we learn that the commandment to say, "You are holy to the firstborn." The Lord said, "He shall not sanctify," and it is impossible to say, "He shall not sanctify," — it is impossible to say,"Sanctify," which is
When it is said of the graves, "Consecrate," is it like hunting? Sanctify the holy place, the most holy place, and give to the holy place as a blessing: the delight that is in it (Archin 29)
You shall not do any work with the firstborn of your ox, nor shall you do any defilement, etc. Even the firstborn of your ox is forbidden, except as it is written: "The firstborn of your oxen" (Exodus 25).

Verse 20

You shall eat it before the Lord your God. To the priest it is said, that a lamb is a sacred offering, which is one of the gifts of the priesthood: and one for a year, as it is said (in Numbers 18) and in flesh it shall be a lamb and a lamb (28) year by year. Since
there is no rest for it, it shall be left over for its year; it shall be void because its year has passed, as a lamb is hard for a tithe, as it is said (Deuteronomy 14) and you shall eat it. Before the Lord your God, you shall set aside a tenth of your grain as your inheritance.

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And you shall give the firstborn of your herd and of your flock, what is the tithe of the second year? It is not void from year to year for its companion. Even the firstborn is not void: it is void, except that the commandment is in the midst of its year (27) year by year. If it is slaughtered at the end of its year, it is eaten that same day and one day from year to year, as it is eaten: for two days and one night (ibid.)

Verse 21

:Mama. General
Pesach or skin. What is the detail? The detail is interpreted as a defect that is visible and does not return, even every defect —Every defect is bad. Repeat and repeat. that is visible and does not return (Ibid. 37)

Verse 22

Verse 23

Only its blood you shall not eat. That it may not be said, Woe to you, and all that is left is a defilement, which is forbidden, because it is a holy mountain and is slaughtered outside without redemption and is eaten, it may be eaten, even the blood is permitted, the Talmud says, only its blood you shall not eat:

Chapter 16

Verse 1

To offer an offering to the Lord – keep the spring new moon. From the beginning, a watchman came to see the moon, and if he had passed the night of Hashanah (see Sanhedrin 11) from Egypt at night. And did they not go out by day, as it is said (in the wilderness 33) on the morrow of the Passover, the children of Israel and Gog went out? Was it not because by night Pharaoh gave them permission to go out, as it is said (Exodus 12) and he called Moses and Aaron: Night and Day (Genesis 9)

Verse 2

And you shall sacrifice a Passover lamb to the Lord your God. It is said (Exodus 12:12) that you shall take from the lambs and from the goats and from the cattle. You shall sacrifice it for a feast, for if a large group of people are present at the Passover, they shall bring with them a feast so that it may be eaten on the Sabbath (Pesachim 69); and even more to the multitude of his words, many things are said from this verse.

Verse 3

: Poor bread. Bread that commemorates the poor who suffered in Egypt (Books)
For you went out in haste. And there was no time for the anger to leaven, and this shall be to you as a memorial; and haste did not cast you away: it was the will of Egypt, as He says, "And the Egyptians strengthened themselves over the people and over the land" (Safri)
: That thou mayest remember. By the hands of the Passover-eater and the unleavened bread the day of thy going out.

Verse 4

And he shall not leave any of the meat that he sacrificed in the evening on the first day until morning. A warning to leave the Passover for generations, as it is not said except in the Passover of Egypt; And the first day of the month is the 14th of Nissan, as you know, "On the first day you shall keep it a day from among you" (Exodus 12); and although the text is removed from the subject of Passover and begins to speak of the laws of the seven days, as if for seven days you were to eat matzos, it is a warning, because if it is written and not, and you do not see a day In all your borders, you must leave in some place the meat that you sacrificed in the evening until the morning. I would say, "Peace be upon you, the slaughtered animals, every seven days, in Babylon, in another matter." You shall leave it and not eat it except for a day and a night. Thus it is written in the evening on the first day of the feast of the fourteenth day, the writing speaks, and it is said about it that you shall eat it. For two days, and the first one is said here on the first good day, the first written word speaks, and so the hearing of the reading – in the feast meat that is sacrificed on the evening of the first day, it shall not be left overnight until the morning of the second day, but it may be eaten on the fourteenth and fifteenth, and thus it is: it is changed in the tabernacle of Passover (page 11)

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Verse 5

Verse 6

In the evening, when the sun sets, is the time for your departure from Egypt. The mountains are three separate times, in the evening, six hours, and for the high place, you shall sacrifice it, and when the sun sets, you shall eat it, and at the time of your departure, you shall burn it, as it is said, "What is left over shall be done: and it shall go out to the house of the burnt offering" (My Book; Blessings 9).

Verse 7

:You have cooked. This is a fire roast, which is also called a stew and
you have turned it over in the morning. For the morning of the second day, it teaches that the night of the exodus is the night of the 19th day (Books; Pesach: 25; Feast 17)

Verse 8

For six days you shall eat unleavened bread. And in another place (Exodus 12) does he say “seven days”? Seven days from teaching about eating matzah on the Sabbath, which is not—the old and the new (my book; Minachot 66); that is obligatory, and from there you came to teach for six days, which was the Sabbath in general, and it came out of the general to teach that there is no obligation to eat matzah on it, except for special permission, and not to teach about He himself went out, except to teach the whole story, if he went out, what is the meaning of the words, even all the words, except the first night, which the scripture has made obligatory, as it is said: "On the evening you shall eat unleavened bread" (Exodus
12:11). Passover 122) You have gathered to the Lord your God. You shall restrain yourself from work; that is, from eating and drinking, to say: "We have restrained you" (Judges 13)

Verse 9

:The sickle begins to rise. From the time the omar is reaped, which is the beginning of the harvest (see Sfiri; Minachot 1:1)

Verse 10

:The offering of your hand is a mass. The offering of your hand, all according to the blessing, brings joy and a holy feast, invited to eat.

Verse 11

–Levi, a stranger, an orphan, and a widow. Four shekels of silver, as against four shekels of silver, your son and your daughter and your male and female servants, if: You make my shekel happy, I make your shekel happy.

Verse 12

And you shall remember that you were a slave, etc. By the covenant of your redemption, that you shall keep and do these laws.

Verse 13

—In your gathering. In the time of the gathering, when you gather the summer fruits into your house; that is, in your gathering from your granary and your threshing floor and a winepress (Rosh Hashanah 13; Sukkah 12) winepress, :as one who covers the shed with the image of a

Verse 14

Verse 15

And you were only happy. According to his simplicity, there is no such thing as a tongue of commandment, but rather a tongue of confidence, and according to his Talmud, it is said: From here to many nights, the last good day is joy (ibid. 48).

Verse 16

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:And he shall not see the face of the Lord empty: but he shall bring the lamps of vision, and the peace offerings of a feast.

Verse 17

Each one according to the gift of his hand. He who eats much, and who has many possessions, brings many burnt offerings and many peace offerings (Books; Hagiga 8)

Verse 18

Judges and police. Judges – judges who pass judgment, and police – those who rule the people. Another: Their command (to prepare and control) is to beat and whip until they accept the judge's judgment.
:In all your gates. In every city and town
You shall appoint guards and porters for your tribes in all your gates, which the Lord has appointed. To your tribes. It is written on the wall that you will give to me –
:Your God is given to you
To your tribes. Teach that judges sit for each tribe and each city and each town (Book; Sanhedrin:16)

And they judged the people, etc. How many judges were there, righteous and just, to judge righteously (see my book)

Verse 19

:You shall not pervert judgment. You
shall not respect the person of a man who hears it. Even in the hour of arguments; a warning to the judge that he should not be soft to this and hard to that, one standing and one sitting, for when he sees that the judge respects his friend, he will not be able to hear his arguments.
:And you shall not take a bribe. Even to judge righteously (my books)
:For a bribe is a curse. He who receives a bribe from a man, who is not able to turn his heart away, will be able to turn his back on his righteousness:
The words of the righteous. The words of the righteous – from the judges of truth

Verse 20

Justice: Pursue justice. Go after the beautiful house of judgment (My books; Sanhedrin 32) so
that you may live and inherit. It is fitting that he should be among the judges who are qualified to revive Israel and to settle them on their land (My books)

Verse 21

You shall not plant a grove for yourself.

Verse 22

:And you shall not set up for yourself a pillar. You shall not set up a single stone altar to offer upon it
even to the heavens which you hate. An altar of stone and an altar of earth he commanded to make, and this he hated,
because it was a law for the Canaanites, and although it was beloved in the days of the fathers, now he hated it more than ever after they made it a law for a strange service (see Ibid.)

Chapter 17

Verse 1

Every evil thing. A warning to those who desecrate the holy things by speaking evil. And they were still taught in the ... You will not sacrifice.
Sermon: Sermons on the Slaughter of the Holy Things (Zebachim 36)

Verse 2

:For the sake of his covenant. Which he made with you, that you should not serve a strange servant.

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Verse 3

Which I have not commanded. To their servant (Megillah 9)

Verse 4

: Correct. Direction of the testimony

Verse 5

And you brought that man out to your gates, etc. The one who translates “to your gates” as “to trouble your house of judgment” is mistaken, because we have translated “to your gates” — is this a gate that he worked at, or is it not a gate that is judged at? We said "your gate" to the gate and we said "your gate" to the gate. What does "your gate" mean to the gate that was worked on, but "your gate" means to the gate that was worked on, and you translate it as "to your blood"

Verse 6

Two witnesses or three. If two witnesses agree, why do you insist on three? To knock three against two, what is two witnesses as one? Even three witnesses as one, and no one will be made to act until they all agree :) The plagues of the Lord)

Verse 7

Verse 8

:For it is wonderful. All the wonder is in the language of difference and separation, that the matter is separated and
covered by water: Between blood to blood. Between impure blood to pure blood (Nada
19) : Between law to law. Between the law of Zacchaeus to the law of the guilty
: Between a touch and a touch. Between an unclean touch and a clean touch
The words of a jam. Let the wise men of the city be divided in speech, this defiles and this purifies, this obligates and this justifies.
:And you arose and ascended. The teacher says that the sanctuary is higher than all places (My books; Sanhedrin 57)

Verse 9

:The Levitical priests. The priests who came from the tribe of Levi
And to the judgment that will be in those days. And even if he is not like the judges who were before him, you are my servant: to hear him – you have no judge except the one who is in your days (Rosh Hashanah 25)

Verse 10

Verse 11

Right and left. Even if it is said to you on the right, it is left, and on the left, it is right, and all the inhabitants: it is said to you on the right, right, and on the left, left (my books)

Verse 12

Verse 13

And all the people shall hear. From the place where they are waiting, even to the foot, and they are waiting for him with a foot (Sanhedrin 59)

Verse 14

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Verse 15

Verse 16

He will not multiply horses for himself. Except for his chariots, so that he will not bring the people back from Egypt, for the horses came from there, as it is said of Solomon (1 Kings 10): "And he went up and brought out a chariot out of Egypt for six hundred shekels of silver, and a horse for five hundred shekels" (Sanhedrin 21).

Verse 17

And he did not multiply wives. But 18, which states that David had six wives, and it is said (2 Samuel 12:8) "And if he has few and gathers a priest and a priestess, and silver and gold, he will not greatly increase them. But it is enough to give to Ahaz (my books; Sanhedrin 21)

Verse 18

:And it came to pass in his reign. If he did so, it was fitting that his kingdom (the books) should establish the Mishnah of the Torah. Two books of the Torah, one which was placed in his funeral home, and one which was assembled: and he went out with him (Sanhedrin 21); and Enkelus translated "Patshagan", a Mishnah for the tongue of the wise and the speech

Verse 19

:The words of the Torah. As he heard them.

Verse 20

:And not to deviate from the commandment. Even a simple commandment of a prophet
That you may live long. From the beginning, you are a listener to him; And so they asked Saul, whom Samuel had said (1 Samuel 10), "Seven days shall it be, until I come to you," to offer burnt offerings, and it is written (1 Samuel 13), "And he waited seven days," and his confidence did not keep all day, and he did not finish offering the burnt offering until Samuel came and said to him, "You have failed, you have not kept, and you are dead, and now your kingdom shall not be established." This is the meaning: that in the path of a light commandment of a prophet, he and his sons were punished. The Maggid says that if his sons are worthy of kingdoms, he is ahead of all men (Hurayot 11)

Chapter 18

Verse 1

:All the tribe of Levi. Among the innocent, among the righteous (my books)
:Part. In the plunder :And a portion. In the land (name)
:The Lord's fire. The holy of holies.
And his inheritance. If it is the holy of holies – offerings and tithes, but he will not have a complete inheritance among his brothers; and if it is the books of his teachings – and he will not have an inheritance – this is the inheritance of a sheaf, among his brothers this is the inheritance of a fifth. And I do not know what it is, and it seems to me that the land of Canaan, which is beyond the Jordan and you will go, is called the land of five tribes, and of Sihon and Og, two tribes, the Amorites and the Canaanites, and the land of Shear for the multitude of the Kenites (Numbers 18) "Therefore there is no Kenizzite or Kadmonite, and so it is necessary to interpret the terms that were said to be for Aharon, for Levi And Gov'" to warn about the Kenites, Kenizzites, and Kadmonites. Again, it is found in the words of Rabbi Klonimos, the son of Garcinian, in his book: And he shall have no inheritance. If he inherits a fifth, among his brothers, if he inherits a seventh, an inheritance of five tribes, and an inheritance of seven tribes; and from among them Moses and Joshua did not divide an inheritance except for five tribes. In the wilderness, Moses gave an inheritance to Reuben and Gad and the half-tribe of Manasseh, and Joshua gave an inheritance to Judah and Ephraim and the half-tribe of Manasseh, and the remaining seven were taken from them after death: Joshua, from among them, thus remembered five by themselves and seven by themselves

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Verse 2

When he spoke to him: "You will not inherit their land; I will divide it for you" (Numbers 18)

Verse 3

:From the people. And not from the priests (Books; Khulin 112)
: Whether it is an ox or a sheep. A part of
life: the seed. From the joint of the chariot to the palm of the hand, read Ashfeldon (Chulin 14)
The cheeks. With the tongue. The writers were saying, "A sword under the hand," as it is said (in Numbers 25), "And he took a spear in his hand," and "Life under prayer," as it is said (in Psalms 100), "And Phinehas stood and fell," and "The woman to her vault" (in Numbers 25).

Verse 4

A beautiful –The first of your grain. This is a contribution, and it does not contain a shekel, but its many shekels have been given. eye is one of four, an evil eye is one of six, a blind eye is one of five, and they are proud of the command not to diminish one of six, which is said (Ezekiel 55): six of an ephah of fine flour, six of an ephah is half a sa'ah, when you give half a sa'ah to the mountain winepress, one of sixty, which is three sa'ahs. (Talmud: Jerusalem Terumot PD) And the first of the fleece of your sheep.
When you shear your sheep every
year, give a head of the fleece to the priest, and do not leave a shekel in it, and for the flocks of sheep, one shekel out of threescore and ten shekels in it. And how many sheep are liable for the first of the fleece? Five rams, as it is said (1 Samuel 25) and five lambs are due. Rabbi Akiva says that the first of the fleece is four, you shall give it – The fifth mountain (see the books of Chulin 15): –Shtaim, your sheep

Verse 5

To stand and serve. From where there is no service except standing (Safir; Sota 38)

Verse 6

And that the Levite would come. The son of Levi, and the writing is clear, the Talmud says and says, "Let the Levites go out: for there is no enemy to serve (my book) and he comes
with all the energy of his soul, and he serves." To learn about the priest who comes and offers his freewill offerings, that is, his duty. To learn about the priests who come to the altar—even in the morning, which is not his (Bava Kama 19); that is, those who offer sacrifices (in the morning) And they are guilty of the sacrifices that come from the heat of the foot, according to the type of the additions of the foot, and even though there is no guard for them (My books; Sukkah 55)

Verse 7

Verse 8

Some will eat some. He teaches that a person who is guilty of sins, and who is guilty of sins, can also be guilty of things that come from outside the law, such as the law of the land, and the Sabbath, and vows, and offerings, except for what the fathers knew about them, apart from what the fathers knew about them in the days of David and Samuel, when the guards were appointed and they knew this one to that one, "You have taken away your Sabbath, and I I will take my Sabbath (name)

Verse 9

You will not learn to do. But you will learn to understand and teach, as if to understand their deeds how corrupt they are, and to teach your children not to do so and so, for this is the law of the nations (Sanhedrin: 68)

Verse 10

He makes his son and daughter pass through the fire. This is the king's work, he makes fires of fire from here to there and passes them between: two of them (see Sanhedrin 64)

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Magic, magic. What is this? He who holds his staff and says, "Shall I go?" or "Shall I not go?" And so it is: "Says (Hosea 4:11) My people shall ask by his counsel, and his staff shall tell me." (My book) "First, they say, 'This is the plague of such and such a one.'" – Cloudy. Rabbi Akiva says to him, those who inflict torments: And the wise say to him, those who hold the eyes: A soothsayer. His bait fell from his mouth, my arrows stopped him in the way, his staff fell from his hand (My books; Sanhedrin 65)

Verse 11

:And a friend is a friend. Who joins snakes or scorpions or other animals to one place: And asked Ov. This is a sorcerer who makes a fool of himself and speaks from his life and raises the dead in the house of his master. :And I know. A man who gathers the power of a living being, whose mouth he knows, and who speaks the power of the hands of sorcerers (ibid.): And he calls upon the dead. Like the ascension in his memory and the question at Golgotha (ibid.)

Verse 12

:All did these. We do not say that all did these, but that all did these, even one of them (my books)

Verse 13

You shall be blameless with the Lord your God. You shall walk with him in blamelessness, and you shall wait for him, and you shall not seek after the things that are to come: but accept with blamelessness all that comes to you, and then you shall be with him and his portion.

Verse 14

The Lord your God has not given you this way. To listen to mediums and sorcerers, which the Lord has placed on the mountains of Israel: the prophets, the Urim, and the Thummim.

Verse 15

:As I am your kinsman, so shall I arise under you, and so shall it be from a prophet to a prophet.

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

:Whom I have not commanded to speak. But I have commanded him to speak to his friend, and he shall speak in the name of other gods. Even the direction of the course is to forbid what is forbidden and to permit what is permitted (Sanhedrin 59:19)

and Matt. In the book of Proverbs. 3:11, it is given into the hands of a man – a prophet who prophesies what he has not heard, and what he has not told himself and his friend, and a prophet who prophesies in the name of the Lord. But he who overpowers his prophecy and who transgresses the words of a prophet and who transgresses the hands of Heaven, which is said (verse 19) I will demand of him (Sanhedrin will give them own words – his :P"T)

Verse 21

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And if you say in your heart, "You will say, 'When Hananiah the son of Azzur comes and prophesies, "Behold, the vessels of the house of the Lord are brought from Babylon, now in haste" (Jeremiah 27), and Jeremiah stands and cries out, "Against the pillars, and upon the sea, and upon the rest of the vessels," which were not carried away with Jeconiah, "they shall be brought to Babylon" with the captivity of Zedekiah (ibid.).

Verse 22

Which the prophet shall speak. And he shall say, This thing shall surely come upon you, and ye shall see that it shall not come to pass, that is the thing which the Lord hath not spoken, and he shall slay him. And if you say this in the prophecy about the future, the mountain of Sheba and say, "Do this and that, and from the face of the Kaaba I say"? It is very clear that if he comes to dissuade you from one of all the commandments, you will not listen to him (Deuteronomy 13). If so, then it is clear to you that he is a righteous man, like Elijah on Mount Carmel in Israel, all according to your need of the hour. And the reason for sacrificing on the altar at the time when the altars were forbidden, in order to fence off the breach, was that it was said (verse 15) that he should be heard (Sanhedrin 59)
You shall not live from him. You shall not prevent yourself from learning a duty from him (your books), and you shall not fear punishment from him.

Chapter 19

Verse 1

Verse 2

Verse 3

"Prepare the way for you." "Miklat," "Miklat" was written on the road map (Mat 10).
And you shall divide the border of your land into three parts. It shall be from the beginning of the border to the first city of the cities of Michlat, which is the gate of your journey, six from one side to the other, and from the other side to the third, and from the third to the border of the second: the land of Israel (Numbers 9:11).

Verse 4

Verse 5

And his hand was rejected. When he returned to bring the axe down on the tree, and the translation is "and his hands were cut off," to mean, "and his hand was cut off to bring the axe down on the tree, as the ox was cut off" (2 Samuel 6). Jonathan translates "Ari:" Marguhi Torah
And the iron was pulled out of the wood. Some of his followers say that the iron was torn from its place, and some of them say: That the iron was pulled out of the broken wood and it was scattered and killed (Machot 7).

Verse 6

: Lest the Redeemer of blood pursue. Therefore I say to you, Prepare your way and cities that will receive many.

Verse 7

Verse 8

When he swore to give you the land of Kenaz, Kenizz, and Kadmon. ... And if he expands:

Verse 9

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And you will add three more. You will have nine, three beyond the Jordan and three in the land of Canaan and three to come: to come (my books)

Verse 10

Verse 11

And that there will be a man who hates his neighbor. By the hand of his hatred he came to me and I lay in wait for him, wherefore they said, A man transgresseth a light commandment, and shall end up transgressing a heavy commandment, because he transgresseth the commandment, Thou shalt not hate (Leviticus 19), and shall end up coming to me for bloodshed, thus it is said, "And when a man shall hate his neighbor and kill him," which was to be written, "And when a man shall rise up and lie in wait for his neighbor and kill him." Soul (books)

Verse 12

Verse 13

Your eye shall not spare. Let not the first say, "A man was killed, why did we kill this one and find two Israelites dead?" (Ibid.)

Verse 14

You shall not trespass. To say, "We shall turn back" (Isaiah 42), which is to turn back the boundary of the hill to the middle of the field of our neighbor, in order to enlarge his territory; and is it not a grave that it is said, "You shall not plunder" (Leviticus 19), what is the meaning of the saying, "You shall not trespass"? To teach about the one who trespasses on the boundary of his neighbor, who passes through the mouth of the enemy. Can he even go outside the land? You shall be in your inheritance, which you shall inherit, etc., In the land of Israel, the enemy passes through, and outside the land: "He who passes through without cause shall not plunder" (My books)

Verse 15

One witness. This is a son of a father – a witness that in the Torah there are two, if not one (Sanhedrin:30) for every sin and every

transgression. His friend is punished for his testimony, not physically or financially, but he stands up to take an oath; he says to his friend, “Give me some of the manna that I gave you,” and he says, “You have nothing in my hand.” And one of his witnesses testifies that he is guilty, and he is liable. For the seventh day (fourty-four oaths) according to two
witnesses. And they shall not write their testimony in a document and send it to the court, and there shall not be an interpreter: between the witnesses and the judges (my books)

Verse 16

To answer him is a lie. A thing that is not, that this witness has been removed from all this witness. As a hunt? That they said to them: And if it had not been for him, you would have been that day in such and such a place (the plagues of God)

Verse 17

And the two men stood. The scripture speaks of witnesses and teaches that there is no testimony among women, and teaches that they should cry out: to bear witness by their testimony (Shevuot 30)
:To whom belongs the quarrel. To those who are in the court of law
Before the Lord. It will be as if they were standing before the place, of which it is said (Psalms 52) in the near future: God will judge (Sanhedrin 6)
:Which shall be in those days. He shall open in his generation as Samuel in his generation, and I will lead him in glory.

Verse 18

And the judges inquired carefully. According to the summons, they who examine and investigate those who come to their court: In inquiry and investigation,
the text speaks in both tongues. : —And behold, the witness is false. Every place where it is said is a witness

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Verse 19

:When they plotted. And not as they did, where they said, "Kill us, we will not be killed" (the plagues of God)
To do to his brother. What does the Talmud say to his brother? But concerning the plotters of a married priest's daughter, who is not in the fire, it is not - except as the death of the one who commits adultery, which is in the fire, as it is said (Leviticus 21), "She shall be burned with fire" in the fire, so it is said here to his brother, as it was to be done to his brother, and not as it was to be done to his sister, but in all other cases of death, the inscription is equal to the man and the plotters of a woman We will kill her as a conspirator, we will kill her in her death, not a single person, as if she had been accused of killing a person, of desecrating the Sabbath: here his brother Ella is in a place where there is a conspiracy to kill the perpetrator (My books; Sanhedrin Ch.)

Verse 20

So-and-so will be killed for being invited into the house – they will hear and see. From where the proclamation was shouted: Din (Sanhedrin 9:1)

Verse 21

An eye for an eye. Mammon, and a tooth for a tooth, and so on (My books; Bava Kama 4:1-4)

Chapter 20

Verse 1

Because you will go to war. The inscription reads, "You shall go out to battle, and I will tell you that no one will be missing when he goes out to battle" (see my book); another thing, I will tell you that if you do what is right, you will be confident that if you go out to battle, you will be victorious, and so David says (Psalms 119): "I have done what is right and just, but you will comfort me: for my affliction (consolation): for your shame.
It will be so." In your eyes they are like enemies, do not show them mercy, for they will not show mercy to you, horse or chariot. In my eyes they are all like one horse, and so it is said (Judges 6) and you have struck Midian as one man, and so it is said (Exodus 15) as Pharaoh's horse came (see my books)
:A people is more than you. In your eyes it is many, but in my eyes it is not many (Ibid.)

Verse 2

The border of your land – as you approach the war. Your authority to go out from the book: "The priest approached. The anointed one is yours, and he is called "the anointed one of war"
And he spoke to the people. In the Holy Language (Sotah 42)

Verse 3

:Hear, O Israel. Even if there is no remembrance among you, except the reading of the Shema, hear it in your heart, for it is better for you to be saved.
On your enemies. There is none of your brothers, whom you pray to, who do not show you mercy. There is none like the war of Judah with Israel, as it is said (2 Chronicles 28:15): "And they raised up the people that were slain in the wilderness, and strengthened them in the captivity, and all their treasures they clothed them with the spoil, and clothed them And they shall lead with asses every one that is weak, and they shall bring Jericho, the city of palm trees, to the house of their brethren for war (my book; perverse and they shall return to Samaria), except it be against your enemies that they shall be with you, for you have strengthened yourselves. (MB)
Do not let your hearts be faint, do not be afraid, do not be hasty, and do not be discouraged. Four warnings against four things that the kings of the nations do, stamping their feet to knock this one against that one, to make a sound to make those who are against them hurry and flee, and trampling their horses and making them hear the sound of the stamping of their horses' hooves, and shouting with their voices, and shouting With trumpets and other types of voice-hearers
:Do not let your hearts be faint. Horseshoeing
:Do not be afraid. From the plague of the plague
:And do not be hasty. From the sound of the
trumpets :And do not be afraid. From the sound of the shout (Ibid.)

Verse 4

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For the Lord your God is the God of Israel. They come in the victory of flesh and blood, and you come in the victory of a place. The Philistines came in the victory of Goliath, what was his end? He fell, and they fell with him.
The journey is with you. This is the Ark Camp (Sotah 42)

Verse 5

:And they did not educate. And there was no room in him, he was educated in the language
of the beginning: and another man will educate him. And this is the matter of the crookedness of the soul.

Verse 6

And they did not defile it. They did not redeem it in the fourth year, which the fruits were to be eaten in Jerusalem, or to defile it: with blood and to eat the blood in Jerusalem.

Verse 7

Lest he die in battle. He will return to the face of death, for if he does not listen to the words of the priest, he will surely die. (Books)

Verse 8

And the letters will end. Why do we say here and they will end? This is a commentary on the words of the priest, that the priest speaks and hears from the ears of Israel until he saves you, and who is the man and the second and third priest who speaks and watches: he hears, and this is a watchman who speaks and watches and watches (Sotah 43)
fearing and tender-hearted. Rabbi Akiva says according to his hearing, that he will not be able to stand in the midst of battle and see the burning of a spear; Rabbi Joseph of Galilee says, "He who fears the transgressions in his hand, and therefore the law is to return upon a house, a vineyard, and a wife, to cover the transgressors on the way of transgressions in their hand, that they may not understand that they are on the road: transgression, and the one who sees it, the transgressor, says, 'Whoever builds a house, or plants a vineyard, or marries a wife' (Sotah 44)

Verse 9

The princes of hosts, who stand upright above their enemies and behind them, and a staff of iron in their hands, and all the sons of men who stand at the end of the battle, to raise –Who wants to regain the rights to his own hands to protect his markets; upright up the fallen, and to strengthen them with words, return to the battle and do not be afraid, for the beginning of a fall is a trial :)Spirit; Sota 44)

Verse 10

For you will approach a city. In the battle of the Haroshethites the inscription speaks, as it is interpreted in the matter "Thus you shall do to all: the distant cities and the whole" (Safri)

Verse 11

All the people who are in it. Even if you are brought out of the seven nations that you were commanded to destroy, you are my leader: to establish them (Ibid.)
:To tax and to serve you. Until they receive taxes and to serve you (Ibid.)

Verse 12

And if you do not make peace with your people and make war with them. The inscription gives you good news that if you do not make peace with your people, you will end up fighting them: if
you rest and go (ibid.): and you will afflict them. You will even give them hunger and thirst and death by disease (ibid.).

Verse 13

And the Lord your God will deliver it into your hand. If you do all that is said in this matter, then the Lord will deliver it into your hand (Ibid.).

Verse 14

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:And the child. Even the child of males, and what do I establish "and you have struck down all the memory of it"? In the great ones (ibid.)

Verse 15

Verse 16

Verse 17

When it is decreed: To multiply the Girgash (Ibid.)

Verse 18

:For the sake of which they will not learn. If they repent and convert, you will accept them (there)

Verse 19

:Days. Two
Many. Three, from where they said that there is no king on the cities of the Gentiles who are lower than three days before the Sabbath, and since it opens in peace two or three days, and so it says (2 Samuel 1): And David dwelt in Ziklag two days (Spirit); and in the battle of Harosheth the inscription speaks
For man is a tree of the field. Why do you use the tongue of a fool? What is man a tree of the field to gather in the midst of you? The besieged are before you, to be tormented with the torments of hunger and thirst like the men of the city. Why do you destroy him?

Verse 20

:Until it came down. To the tongue of the slain, that it may be as a doll to you

Chapter 21

Verse 1

Verse 2

And your elders came out. Your elders alone, to the great Sanhedrin (Sotah 44)
:Measure. From the place where the sick person lies.
To the cities that surround the space. To each side and side to know which is near

Verse 3

Verse 4

:To the river Eitan. Hard, not worked and
beheaded. Cut off the head with a knife; the Lord said, "A heifer that has not calved will come and be beheaded in a place where it is not fertile, to atone for the killing of the one who was not allowed to calve" (Sotah: 46)

Verse 5

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Verse 6

Verse 7

Our hands have not shed it. And why has it come to our hearts that the elders of the house of God are shedders of blood? Have we not seen him: and have we dismissed him without fornication and without a companion (deviating from the Lord). The priests say, Atonement for your people Israel

Verse 8

And the blood shall be atoned for them. The scripture declares that by doing so, their sin shall be atoned for (ibid.).

Verse 9

And you shall burn. The Maggid says that if the killer is found after the heifer has been beheaded, then he shall kill it, and it is righteous in the eyes of the Lord (Sotah 47; Ketubot 37)

Verse 10

For you will go out to war. In the battle of Harosheth the scripture speaks, that in the battle of the land of Israel there is no one to say, And you have taken captive: You have taken captive, that in the mountains of the grave it is said (Deuteronomy 20) no soul shall live.
:And he shall bring back his captivity. For the multitude of Canaanites that are within it, and though they are from seven nations (my books; Sota 35)

Verse 11

:Wife. Even if you take a man's
wife and marry her. The Torah does not speak only against the evil one, that if there is no Kaaba, it is permissible to marry a forbidden woman, but if he marries, he will end up being hated, as it is said later, "They will become one man and one flesh," and he will end up begetting from her a son who is a rebel and a teacher. Thus the verses of the parable are confirmed (Tanhuma).

Verse 12

And she made her claws. She grew them so that she might be a prostitute (My books; Yevamot 48)

Verse 13

And she took off her captive's garment. According to those who are beautiful, the nations adorn their daughters in battle on the way: to commit adultery with others (my
book) and she sat in your house. In a house that is used to it, he gathers and curses it, he goes out and curses it, he sees her weeping, :he sees her desolation, so that you may be angry with him (my book)
And she wept for her father. Why is all this so? That the daughter of Israel may rejoice, and this one mourn, the daughter of Israel: one adorns herself, and this one defiles herself (ibid.)

Verse 14

:And if you do not desire it. The inscription announces that you will end up hating it (there)
and will not abuse it. You will not use it, in the Persian language, the Korin for worship and the use of "Imraa", from its foundation: of Rabbi Moshe the sermon for my generation, so

Verse 15

Verse 16

Verse 17

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:For two years. As against two brothers
in all that he finds. Since the firstborn is not taken by two, it is seen that he comes after the death of the father: as in Muhzak (Books; Firstborns 51)

Verse 18

:Rebellious. Out of the way.
:And a teacher. He refuses to obey his father's words, to speak rebellious words (Deuteronomy 9) and to reject him. He rebukes him before three and makes him his master (My books; Sanhedrin (a); The son of a sorcerer and a teacher is not liable until he steals and eats a morsel of meat and drinks half a cup of wine, as it is said, "A glutton and a drunkard," and it is said (Proverbs 23) "Do not be among those who drink wine, among those who eat flesh, for he is a glutton"; and the son of a sorcerer and a teacher is killed because of his end, the arrival of Torah at the end of his knowledge, the end that consumes his father's wealth And he asks to learn from him the Torah saying: "Zacchaeus will die, and he will not be saved, and he will stand in the interpretation of the ways and will make the people happy, and he will die a life-long death" (My books; Sanhedrin A.D.)

Verse 19

Verse 20

Verse 21

And all Israel shall hear and see. Wherefore the proclamation was made in the house of judgment; "So and so was stoned because she was a son of a rebel and a teacher."

Verse 22

And if a man sins, the judgment of death will be upon him. The Pharisees' commentary says that if his father and mother are dependent on him, "He will eventually go out to do evil and commit transgressions and be liable to death in the house of judgment" (see Tanhuma).
And hanged him on a tree. His rabbis said, "All who are stoned are hanged, because it is said, "He is cursed by God: hang him," and the one who blesses God in stoning (Sanhedrin 45)

Verse 23

For the curse of God hangs. The contempt of a king is that a man is made in the image of a deacon, and Israel are his children; it is like two twin brothers who were alike, one became king and the other was caught in a lie and hanged, everyone who saw him said, "The king is following him." Every curse that is originally called a curse is a curse: "And scorn, as it is (1 Kings 2) "And he cursed me, a curse that is satisfied

Chapter 22

Verse 1

:And you ignored. He who conquers an eye is as if he had not seen it.
... and you ignored it. You will not see Him disappear from His presence, this is His simplicity. And many of His followers said: Sometimes you disappear from His presence, etc. (My book; Bava Metzia 30) You won't see.

Verse 2

Until your brother demands it. And how can you, knowing that he will give it to you, not first demand it? He did not command him not to be a rabbi (Bava Metzia 27; cf. Sifri) and to return to him.
That he may return to him, that he may not eat in your house like the vessels of his blood, and you shall be required of him. Hence they said, "Every thing that is made and eaten shall be made and eaten, and that which is not made and eaten shall be sold" (Bava Metzia 28).

Verse 3

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:You can't ignore it. Close your eyes as if you don't see it.

Verse 4

To claim a burden that has fallen from his shoulders – he should stand up. This is a
claim with him. With his burden, but if he goes and sits down with him and says, "Woe to him!" and you have a commandment if you want to claim: claim, exemption (ibid. 32)

Verse 5

There shall be no man's garment upon a woman. That which is like unto a man, that he may go among men, that there is none: except for the name of an adulteress (see my
book) and a man shall not wear a woman's garment. He shall go and sit among women. That is — that he may not open the door of the house of the priest (Nazir 59): for it is an
abomination. The Torah does not prohibit except for the garment that brings near to the hands of an abomination (see my book)

Verse 6

:When it is called. Item for the summons (Chulin 11:1)
:The mother will not take. In her treachery over her sons.

Verse 7

So that it may go well with you, etc. If a commandment is easy and does not involve any loss of money, the Torah says, "So that it may go well with you, and you may prolong your days," it is easy and hard to give a reward for the hard commandments (ibid. 142).

Verse 8

For you will build a new house. If you have fulfilled the commandment of sending a rod, you will be able to build a new house, and fulfill the commandment of a fence, which is a commandment that follows a commandment, and you will touch a vineyard and a field and beautiful clothes, thus the Persians have
translated: Hallel (Tanchuma): a fence. A fence around a roof, and Onkelos translates it as "thika", like a bag that keeps something Sit inside it.
For the fallen will fall. See this to fall, and yet his death will not roll over your hand, which rolls over remembrance: over the hands of Zacchaeus and debt over the hands of Chayb (My books)

Verse 9

Prisoners: Wheat, barley, and millet in the fall of a hand (Berachot 22)
Lest it be sanctified. As translated "tishtab," every word that is abominable to man, whether praiseworthy as a form of holiness, or reprehensible as a form of prohibition, falls into the category of sanctification, as in "Do not come near me, for I have sanctified you" (Isaiah 65:65).
:(The full. This is the fullness and the addition that the seed adds)

Verse 10

You shall not plow with an ox and a donkey. This is the law for all two kinds of animals in the world (Bava Kama 54), this is the law for driving them together, tied in pairs, in the carriage of a donkey (Kilaim 58:2).

Verse 11

Shua Tuwi and Nuz (Books) : —Shatanez. In the language of the Arabs. And many of them interpreted it.

Verse 12

"You will make great things for yourself. Even from the prisons, so is the written record" (Yevamot 4:11).

Verse 13

He came to her and hated her.

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Verse 14

, Past will not sleep, it will end up coming to the tongue – and there is a plot of things past that leads to past.
Evil (see Book)
:This woman. From where no one says anything except in the presence of Baal Din (ibid.)

Verse 15

The girl's father and mother: Those who raised her with evil parents will be despised by her (see ibid.)

Verse 16

And the girl's father said: Teaches that a woman has no right to speak in front of her husband (ibid.)

Verse 17

: Spread out the garment. This is a proverb, the one who spreads out the things is like a garment (Ibid.; Ibid.)

Verse 18

: And they ruled with him. Kingdoms (name)

Verse 19

Verse 20

And if the matter were true, in the presence of witnesses and the sight, that she committed adultery after her engagement (Ketubot 44)

Verse 21

:To the door of her father's house. See the great men whom you have raised up (Ibid. 45):
The men of her city. In the presence of all the men of her city (My books):
For the whoredom of her father's house. As in her father's house

Verse 22

And they both died. To perform a deed of great skill, from which no woman can enjoy (My books; Sanhedrin: 66)

Also. To the multitude of those who come after them (my books); another thing, both also to the multitude of the child, that if she were: a fetus, no one waits for her until she gives birth (Archin 7)

Verse 23

A woman who dares to steal, if she stays at home, I will not harm –And she found a man in the city. He lay with her.
her (my books)

Verse 24

Verse 25

Verse 26

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For when he rises, etc. According to his simplicity, this is what he recognizes from his hearing: How dare she, and he stood firm against her, like a man who stands against his friend to kill him. And his many disciples asked him about this, because he came to teach and was found to teach, etc. (Sanhedrin 3:3)

Chapter 23

Verse 1

:He won't take it. There is no one to be questioned about, and there is no sanctification to be found in it (see Kiddushin 67), and he will not reveal his father's wing. The guardian of his father's grave should show it to his father, and the grave of the grave should warn against it, because of the nakedness of my father's brother (Leviticus 18). Do not go beyond this in the language of the enemy, and do not let a bastard come to his throne, to teach that there is no bastard except one who is obligated to pay the debts, and it is easy. And a burden of the death penalty in the House of Justice, which is not in the city of Keret (Yevamot 49)

Verse 2

:A wounded man is weak. Those who are wounded or crushed by the waves of the sea and cut off the ejaculate. A sinew is cut and does not return, a cut seed does not shed and drink and does not give birth :)Spiri; Yevamot A')

Verse 3

:No bastard shall enter the assembly of the Lord. He shall not marry an Israelite woman.

Verse 4

:An Ammonite shall not enter. An Israelite shall not marry.

Verse 5

:On a matter. On the advice that they will advise you to sin.
On the way: When you were orphans in the wilderness (books)

Verse 6

Verse 7

You shall not seek their peace. As for the one who said, "He will dwell with you, he will be able to do so." Even so, you shall not seek their peace. (See my book.)

Verse 8

:You shall not abhor Adam. For I am the one who abhors you, and though I see you, I abhor him who comes out in the wilderness to call you.
You shall not despise an Egyptian. Of all and sundry, even though your memories have cast light upon you. What is the taste? That it was for you — a refuge in the hour of need. For your sake

Verse 9

Sons who will be born to them in the third generation, etc. And the rest of the nations are very different, because the one who sins against a person is harder than the one who is killed, because the one who is killed is killed in this world, and the one who sins against him is removed from this world and from the world to come, according to Edom, who preceded them in destruction, was not abhorred, and so were the Egyptians who were born, and these: whose sin was abhorred (my book)

Verse 10

... and you are protected. Satan is the one who stirs up trouble in the hour of danger (Talmud Yerushalmi Shabbat 2) :When you come out, etc.

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Verse 11

Night Case: The Word Written in the Lord (Books)
And he went out of the camp. This is the commandment of Asa.
He shall not enter the camp. This is a mitzvah that you shall not do (there), and it is forbidden to gather in the camp for mourning, and all dwellings: in the camp for the Shechinah (see Pesach 68)

Verse 12

And it was evening. It was permissible for the evening meal to be consumed, for it is not pure unless the evening meal is in the sun (see: My book)

Verse 13

:And you shall have a hand. As you interpret it, as a man on his hand (Numbers 2):
Outside the camp. Outside the cloud

Verse 14

:On your ear. Only the instrument of your use remains:
your ear. As is my instrument of this

Verse 15

: And he will not see you. The Kaaba is awake.

Verse 16

4 I am the enemy of Israel, who has fled from country to country, even thoughhe is a slave. You shall not betray a slave. As translated; Daa — :Israel (Gittin 45)

Verse 17

Verse 18

And an invitation to :There shall be no consecration. A sacred thing.
prostitution will not be holy. An invitation to lying in a man's bed; And Enkelos translates it as "You shall not give a daughter of Israel to a male slave," which is also a reference to the act of committing fornication, since there is no holiness in it, since the mountains are hard as a donkey, as it is said, "You shall return to your mother with a donkey's mouth" - a people who are like a donkey, and no male from the children of Israel shall return to her, which is also a reference to the act of committing fornication. He became holy on the hand, whose sins were all the sins of fornication: "There is no holiness in him, no sanctification in him" (see Kiddushin 68).

Verse 19

:Athena is a prostitute. Let her have a lamb in her womb, unfit for sacrifice.
And the price of a dog. The exchange that is in a dog (Books; Exchange 29)
: Both of them. For their many variations, like a kind of wheat and a basket of it (Ibid. 30)

Verse 20

You shall not borrow. A warning to the borrower that he shall not give interest to the borrower (see my books) (And then a warning to the borrower: You shall not lend your money to your son)

Verse 21

:You shall not give it to a stranger, but to your brother, or to a stranger

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Verse 22

:It will not be late for him to be completed. Three feet, and to his measure are ten thousand from the place where he was called (Rosh Hashanah 4)

Verse 23

Verse 24

The saying: "Keep your lips." To give is to do, and not to do (Ibid. 6).

Verse 25

When you enter your neighbor's vineyard, the verb in the text speaks:
:As you wish. As much as you want
: Your fullness. And do not eat anything unclean (Bava Metzia P"7)
And you shall not give it to your own household. This is why the Torah does not speak except in the harvest season, when you give it to the householder's household (My book; Bava Metzia 59), but if it comes to the flock and to the flock, it is not to be eaten (Ibid.: 57).

Verse 26

:When you come to your neighbor's house. This too is spoken of in the verb of the letter.

Chapter 24

Verse 1

:Because he found in her a thing unseemly. He commanded him to send her away, lest she find grace in his eyes (Git. Ch.)

Verse 2

To another man. This is not the son of his first wife, he has brought forth wickedness from within his house, and this is the church (name)

Verse 3

And the last man hated. The inscription announces that he will end up hating her, and whether or not he will be buried, as it is said or that: he will die (my book)

Verse 4

After the impurity. For many hidden sins (My books; Yevamot 11)

Verse 5

:A new wife. She is new, even if she is a widow, a detail for the return of his ex-wife (my books; Deviating from the law: "And he shall not pass over it." The word of the army for
everything that the army needs, not to provide water and food, and not to repair the roads, but those who return from the war by the hand of a priest, like a man who builds a house and does not educate it or marries a wife and does not take her, they provide water and food and repair the roads (ibid.)
It shall be in his house. Even in the way of his house, if he builds a house and dedicates it, or if he plants a vineyard and defiles it, he shall not move from his house in the way of the gates of war.
:It will be. To the multitude of his vineyard:
To his house. This is his house
And rejoice. He will make his wife happy, and the translation is "And he will be together with you", and the one who translates and he will be together with you is wrong: That is, there is no translation of and rejoice except and rejoice.

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Verse 6

He shall not be harmed. If he comes to pledge his debt in the house of judgment, he shall not pledge it in things that are done there: a soul (B"M"13)
:Rahim. She is the wedding :And
the chariot. She is the upper

Verse 7

:If he finds it. In the presence of witnesses and evidence, and so on, all that is "found" in the Torah: and he is afflicted with it. He is not obligated until he uses it.

Verse 8

:Beware of the plague of leprosy. You shall not tear off the signs of impurity, nor shall you prick the scab (Plagues 22): As they shall instruct you. Whether to circumcise, or to castrate, or to purify.

Verse 9

Remember what the Lord your God did to Miriam. If you come to be careful that you do not suffer a calamity, do not tell the evil tongue: Remember what He did to Miriam, who spoke against her brother and was afflicted with afflictions (see my book).

Verse 10

:If you sit with your friend. You will owe your
friend: You will bear something. A debt of peace

Verse 11

Verse 12

You shall not lie down in his labor. You shall not lie down and his labor will overwhelm you (My books; Bava Metzia 14)

Verse 13

When the sun sets. If it is a night covering, and if it is a day covering — return it in the morning, and bury it, as written in the Book of Judges (22) "Until the sun comes, you shall set it aside" — you shall set it aside all day, and when the sun sets, you shall take it
and bless it. And if it does not bless you, from every place and you shall have righteousness (Safiri)

Verse 14

You shall not oppress a hired worker. And is it not written? Do not oppress the poor in the eyes of the enemy, "You shall not oppress a hired worker" who is poor and needy, and the rich are warned (Leviticus 19) "You shall not oppress your neighbor" (Bam 61): The
poor. The hungry for every thing:
from you. This is the
righteous stranger: in your gates. This is the stranger
who dwells in your land who eats carrion: for many are hired workers of beasts and animals (Bava Metzia 111)

Verse 15

And to Him he carried his soul. For this reward he carried his soul unto death, it went up in a ram and was hanged: On a ram (My book; BM 122): And there was sin in
you. From every place, except he who hastens to destroy at the hands of the reader (My book)

Verse 16

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Fathers shall not be put to death for their sons. In the testimony of the sons, and if you say that the sin of the sons is grave, a man shall be said for his sin: he shall die (My books; Sanhedrin 27)

A man shall die for his own sin. But who is it that a man dieth for the sin of his father, and the little ones die for the sin of their fathers: by the hands of heaven (my book)

Verse 17

Do not pervert the judgment of a stranger or an orphan. And against the rich man, the word of the Lord is: "You shall not pervert judgment," and the word of the poor is to pass over him in the days of the lion, because it is easier to pervert the judgment of the poor than to leave the rich, so be careful and do not pervert it (my book):

"And do not be deceitful. It is not in the hour of the loan."

Verse 18

:And remember. By the grace of your redemption, to keep my statutes, even if there is a lack of money in the matter.

Verse 19

And you forgot Omar. And not Gaddish, from where they said, Omar who sat in it for six days and forgot it is not forgetfulness (Fa'ah 6:42)

:In the field. For many forgetfulness has grown, forgetting its harvest from the reaper.

You will not take it back. Hence they say, “After him is forgotten, his descendants are not forgotten, that he will not return in vain.” (Pah 14; Bava Metzia 11) So that he may bless

you. And though you return to his hand, not with a purpose, yet he will be strong with a purpose. For now my mountain has fallen, and he will bless it (my book): “A stone from his hand, and he will find me poor and we will be comforted in it.”

Verse 20

You shall not be proud. You shall not take away his pride from him (Chulin 111), because he gives a wig to the Ilan after you. This is forgetfulness.

Verse 21

You shall not commit adultery. If you find adultery in him, you shall not take it. And what is adultery? All that is not a sin, neither a shoulder nor a drop. Yes, one of them is a sin — it is the son of the house (Safra); and I saw in the Talmud that the funerals in the siddhartha are: And they —Jerusalem, is this a shoulder? This phallus on this back, dripping go down

Chapter 25

Verse 1

For there will be strife. They will end up being brought to judgment. It is said from now on that there will be no peace from you: strife, who caused Lot to depart from the righteous? How can one say this, strife, and there will be a mother and a son—and they will condemn the wicked. All who are responsible will be judged according to the law of the wicked, the Talmud teaches, saying, “The wicked are beaten.” Sometimes he is wounded and sometimes he is not wounded. And who is the wounded? In fact, "You shall not muzzle an ox in its threshing floor" — or that it should not be stopped (see Book of Proverbs; Plagues 13)

Verse 2

And the judge threw down. Teaches that there is no owner of it, neither standing nor sitting, except death (Matchot 22)

Before him is the measure of his wickedness. And behind him are the hands of two, from where the Lord said, "Two hands behind him: and a third in front of him" (Book; Plagues 22)

In number. And there is no point in the number, except that it is a compound, saying in the number four and not four: complete, but a number that is a sum and a metaphor for four and they are four minus one (ibid.)

Verse 3

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:He will not add. Hence the warning to strike his friend (see Ketubot 33): And your brother will be destroyed. All day long they call him a wicked man, and your brother will be destroyed.

Verse 4

Thou shalt not muzzle an ox. The word of the scripture is in the Lord, and this is the law for every beast of the field, and for every fowl that doeth work: That which is meat; if so why is it said, An ox? To bring forth man (my books; Bava Metzia (from every place); and why is it said - He shall be bound. He shall be bound from the outside? The Talmud says, "You shall not bind an ox" is a yoke? And it says to you, what is a yoke? A thing whose kingdom and its growth are not finished from the earth, even as everything comes out of it, the milker and the churner and the thresher who has no growth from the earth, the thresher and the reaper come out When his hunger has ended, the person who has been deprived of food will go out with dates and pomegranates, which will make him hungry for ten days (Safiri; BM: 9).

Verse 5

For brothers lived together. If they had a single dwelling in their world, a particular for his brother's wife who was not in his world (Books; Yevamot 17): together. Those who are alone in the inheritance, a particular for his brother from the mother (ibid.)
And he has no son. He has no eye on him, a son or a daughter or a son's son or a son's daughter or a son's daughter or a daughter's daughter (see Yevamot 22)

Verse 6

And he was the firstborn. The elder of the brothers was the one who made them a sign (My books; Numbers 24)
:Which will give birth. A detail for a barren woman who does not give birth
He shall rise up in his brother's name. He who marries his wife shall inherit the inheritance of his father's property.
And his name shall not be blotted out. A detail of the wife of Saris, whose name was Mahvi (Yevamot 24)

Verse 7

To trouble Dinah's house: —hypothesis. As translated

Verse 8

And he stood. And he said, "In the language of the Holy One, and even her words are in the language of the Holy One" (Yevamot 16; My book)

Verse 9

:And spit in his face. On the back of the head (name)
Which will not be built. Hence, for those who have been rescued, they will not return and build, it is not written "who will not build", but rather "he will not return and build" (Yevamot 10; according to my books): —"who will not build", meaning "he will not build"

Verse 10

And his name was called, etc. A commandment upon all those standing there to say, "Take off the shoe" (My books; Yevamot 16)

Verse 11

For people will be scattered. They will end up coming into the hands of the smiters, as it is said, "From the hand of the smiter, no peace will come from you." (My books)

Verse 12

And she bit her paw. Mammon is like the blood of a donkey, all in the mouth of the one who is ashamed and embarrassed; is it not a hand that knows? It is said here, "You shall not be ashamed," and it is said to the one who is in the presence of false witnesses (Deuteronomy 19) "You shall not be ashamed," what: for the one who is in the presence of false witnesses, it is also in the presence of Mammon (my books; see Bava Kama 28)

Verse 13

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:Stone and stone. Scales
Great and small. Greatness that subdues smallness, that there be no one who takes in greatness and returns in smallness :)Safri(

Verse 14

:You will not have it. If you do that, you will not have peace (see ibid.)

Verse 15

:A stone of completeness and righteousness shall be yours. If you do this, you will have abundance.

Verse 16

Verse 17

Remember what He has done for you. If you have lied in measures and weights, woe to you, O God, from the enemy's temptations, for it is said (Proverbs 11): "False scales are an abomination to the Lord," and it is written in the Book of Remembrance, "When envy comes, and shame comes" (Tanhuma).

Verse 18

Which was cold on the way. To speak of a place; Another thing — to speak of a cold and unclean thing that was unclean in the bed of remembrance; From your boiling, that all nations would fear to fight with To speak cold and hot, cold and warm here - you, and this came and began and saw a place for others; The proverb of Ambatti is like a boiling pot that no one can climb into. A son of Belial, one of them, jumps in and climbs into it, even though his name is burned in front of others :)Tanhuma(

And he will strike you with his tail. He will strike you with his tail, he will cut off your limbs and throw you into the abyss (Tanhuma)
:All those who lag behind you. Lacking strength from the heat of their sin, which was the cloud of darkness (Tanhuma)
And you are tired and weary. Tired of thirst, it is written, "And the people thirsted there for water" (Exodus 17) and it is written after it: "And Amalek came
:And touched. On the way
And he shall not fear. God will not harm you.

Verse 19

Wipe out the memory of Amalek. From man to woman, from suckling to ox and from sheep (1 Samuel 15), let the name of Amalek not be mentioned, even on the beast, saying, "This beast is an Amalekite." (Verse: Junior)

Chapter 26

Verse 1

And you inherited it and lived in it. The Maggid says that they were not obligated in the firstborn until they conquered the land: and they divided it (see Kiddushin 37b) ... And it happened that you came

Verse 2

From the beginning. And not all the firstfruits, that not all the fruits are obligatory on the firstborn except the seventh of the firstfruits, in the heart, it is said here "land" and it is said to the firstborn (Deuteronomy 8) "land of wheat and barley and barley", what is to the firstborn the seven of the firstfruits that the land of Israel was praised for, even as here the land of Israel praised that there were seven of the firstfruits (Books; : Menachot 4)
Olive oil: A gourd olive, with a gourd oil inside (My books; Blessings 39)
And honey. It is date pulp (my books)

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From Genesis. A man goes out into his field and sees a fig tree in its prime, and he places a mark on it and says, "These are the firstfruits" (Genesis 3).

Verse 3

:Which shall be in those days. There shall be none but a priest in thy days, as he is (Rosh Hashanah 25)
And you said to him: "You are not worthy of kindness."
I said it today. Once a year, not twice (my books)

Verse 4

And the priest shall take the sheaf from your hand. To wave it, the priest shall put his hand under the hand of the bullocks and wave it (Sukkah:47)

Verse 5

And you answered: To speak loudly (Sotah 32)
Laban wanted to uproot everything when he chased —Aram, my father is lost. The mercy of the place is mentioned, the Arameans lost their father, and Jacob, and in the path that he thought of doing, he thought of the place as if it had done, that the nations of the world thought of them: the Kaaba is thought of as a deed
(see my book): and he went down from Egypt. And still others came upon him to consume him, that after this Jacob went down to Egypt: in a little while. In seventy souls (my book)

Verse 6

Verse 7

Verse 8

Verse 9

:To this place. This is the temple: And he
gave us the land. As he heard.

Verse 10

And he placed it. The Maggid says that they took it after the priest's whip and held it in his hand as he read and repeated and waved it (Spiri; Sukkah 47)

Verse 11

And rejoice in all good things. Hence they said, "There is no one who reads the firstfruits except in the time of joy, from the feast until the feast, when a man gathers his produce and his fruit and his wine and his oil, but from the feast and the feast he brings and does not read it." (Pesachim
36) "You and the Levite. Even the Levite is responsible for the firstfruits if they are planted
among you by the townsmen and the stranger who is among you. He brings and does not read it, that he may not say To our ancestors (Yerushalmi Talmud: M.S. 5555)

Verse 12

For you shall finish tithing all the tithes of your produce in the third year. When you have finished setting aside the tithes of the third year; The time of the burning and the farewell was determined on the eve of the Passover of the quadrennial year, which is said (Deuteronomy 14) "At the end of three years you shall come out and be clean," it is said here as "end," and it is said to the people "at the end of seven years" in the matter of the congregation (Deuteronomy 31) What is the rule for the people, even as the rule, or what is the Feast of Tabernacles, even as it is here

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The custom of tithing the Feast of Tabernacles, the Talmud says, is that the tenth tithe of the year is completed by the third of the grain, and this is Passover, which is the harvest of the trees of Yesh that were gathered after Tabernacles; The tithes of the third of the kalin were found in the Passover of the fourth quarter, and all who had a third of their tithes were required to bring them to their home from: the house (name of the Lord) the year of the tithe. A year in which no one is to pay except one tithe of the twelve tithes that were paid in the two years of the leap year, the first year of the Shemitah in which the first tithe is paid, as As it is said (in Numbers 18), "When you take from the children of Israel the tithe," and the second tithe, as it is said (Deuteronomy 14), "And you shall eat before the Lord your God... the tithe of your grain shall be your inheritance and your rest," there are two tithes, and he came and taught you as here in the first tithe year, and under the third that no one is accustomed to from them, two tithes But the one, and which one is this? This The second tithe is to be given to the poor, as it is said here: And you shall give to Levi that which is his — the first tithe, :to the stranger, the fatherless, and the widow — this is the tithe of the poor (see my books) and they shall eat within your gates and be satisfied. Give them vessels of plenty, because they said, "There is no need for the poor to give a half-cup of wheat, etc." (my books; Jerusalem Talmud, 58:55)

Verse 13

And thou shalt say before the Lord thy God: I have confessed that thou hast given thy tithes.

I have burned the holy things from the house. This is my second tithe and my fourth seed (my book; from the name of the Lord) and to the children of Israel who are in the land: the tithes of two years and did not go to Jerusalem that I had to bring up now: and I have given it to the Levites. The first tithe: and also. For the multitude of offerings and the firstborn :And the stranger, the fatherless, and the widow. This is the tithe of the poor (there) according to all your commandments. I will give them according to the order, I have not given a contribution to the firstborn, nor a tithe to the contribution, nor have I changed the first, which is called the first, which is the first since the grain was made, and it is written (Exodus 22) that you shall not change the order (my books) "Your fullness and your tears will not be late": I have not transgressed Your commandments. I have not separated from one thing for another, and from the new for the old (ibid.): And I have not forgotten. Your blessings on the interpretation of tithes (Berachot 40)

Verse 14

I have not eaten from it in my own strength. From a place where it is forbidden to masturbate (see Bikurim, 2nd Mishnah 2) And I did not burn with impurity from it. Between me being unclean and he being clean, between me being clean and he being unclean (my book); and how was the warning given to you? "You shall not eat within your gates" (Deuteronomy 12) This is the eating of uncleanness, as it is said in the sacred writings (Ibid. 15) "The unclean and the clean and the carcase shall eat within your gates", but this is not the way you shall eat. The aforementioned verses are in another place (Yevamot 3:3).

And I gave none of it to the dead. To make a coffin for it and to make a tomb for it: I have obeyed the voice of the Lord my God. I have brought it into the house of the chosen one.

I have done all that you have commanded me. I rejoice and be glad in you (My books; Exodus 5:12)

Verse 15

The view from your holy dwelling. We have done to him what you have decreed, you have done what you have commanded (my book), "which you said (Leviticus 26) "If you will walk in my statutes ... and I will give you your flesh in its season : Which you have given us as you swore to our fathers. To give it to us and to establish it — a land flowing with milk and honey

Verse 16

This day the Lord your God commands you. All day long they will be new in your eyes, as if they were in the day you were born: upon them (Tanhuma)

Bring firstfruits today, you will be blessed for the coming year (name) —And you kept and did them. The voice of his blessing is the daughter of

Verse 17

—The saying ... I have spoken. They have no convincing witness in the place, and it seems to me that it is for the tongue of the interpretation and the separation. You have separated yourself from the foreign gods to be your gods, and He has separated you to Himself from the peoples of the earth to be His own people, and I have found a witness for them, and it is for the tongue of the one who is beautiful like Him (Psalms 34) "All My workers will say: "Owen

Verse 18

:When I spoke to you, you became an orphan to me.

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Verse 19

As He said, “And you shall be holy to Me” (Exodus 20:26). :And you shall be a holy people...

Chapter 27

Verse 1

Keep all the commandments. To the tongue of God, the garden of Balaam

Verse 2

And you shall set up for yourself. In the Jordan, and afterward you shall go out from there and build an altar there on Mount Ebal; you shall find twelve stones in the Jordan, and as a pillar in Gilgal, and as a pillar in Mount Ebal, —Omer says, three stones were: as you saw in the tabernacle of the covenant (page 35)

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Well done. Seventy-two tongues (Ibid.)

Verse 9

Tract: As you interpret
this day, you will become a people. All day long it will be in your eyes as if it were the day you entered into a covenant with him (Berakhot: 33)

Verse 10

Verse 11

Verse 12

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To bless the people. As it was written in the Tabernacle of the Sower (page 32): Six tribes went up to the top of Mount Gerizim
ˠ And he went to the top of Mount Ebal, and the priests and the Levites, and the ark of the covenant, and the Levites turned their faces toward the face of Mount Gerizim, and opened it with a blessing, "Blessed is the man who does not make a graven image, or a veil, or a body," and he and his sons said, "Amen." They returned and turned their faces to the gates of Mount Ebal and opened it with a curse, saying, "Cursed is the man who does not raise up a graven image and a graven image," and so on until "Alas, alas!"

Verse 13

Verse 14

Verse 15

Verse 16

: His father is a rod. A scorner, to say "And your brother is a rod" (Deuteronomy 25)

Verse 17

: He who draws back a boundary. He turns his back and steals the crown of thorns, to say, "And he drew back" (Isaiah 59)

Verse 18

:A mistake in speech. The result is bad advice.

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

He strikes his neighbor in secret. He says about the evil tongue; I saw in the essence of Rabbi Moshe the sermon — Eleven cursed ones Yeshua is here as against the eleven tribes, and as against Shimon, he did not write cursed, because it was not in his heart: to bless him before his death as the light of the tribes blessed him, so he did not want to curse him.

Verse 25

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Verse 26

:Who will not establish. Here the whole Torah is completely destroyed and they received it upon themselves with a curse and with a curse.

Chapter 28

Verse 1

Verse 2

Verse 3

Verse 4

:Send forth your thousands. Your cattle give birth, which the cattle send forth
from their calvings, and your flocks are strong. As they interpreted it. And his servants said, Why are they called Ashtaroth? Which
make the ten in their height and strengthen them like the other Astaroths, which are strong stones.

Verse 5

:Blessed is your fruit; your fruit is a dry matter that you filter in baskets: and your
residue. A dry matter that remains in my vessel and does not flow

Verse 6

Blessed are you in your coming and blessed are you in your going out. May your going out from the world be as sinless as your coming into it (B"M"K"K)

Verse 7

And they shall flee before thee in seven ways. Thus the way of the terrified to flee, scattering on every side.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Machine Translated by Google

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

: The plague. A shortage, as in "a plague of plagues" (Leviticus 13)
:The commotion. Confusion, sound of commotion

Verse 21

Verse 22

: With tuberculosis. His flesh is swollen
and swollen and with fever. To say, "For a fire is burning in my nose" (Deuteronomy 32), and it is the fire of the sick, from the word: Balazs, which is very hot.
:And inflammation. Heat remains from a fever, and from the diseases they
are and from the heat. Sickness that warms the inside of the body and thirsts constantly for water, and from the blazing fire, to speak: "And my body is burning with a fire" (Job 30) "A burning sensation from a fire" (Jeremiah 6) :And with the sword. He will bring upon you armies: and with the pestilence and with the plague. A plague of the harvest in the fields
:Shadfon. Spirit of the Ancients, Ashlida Blaaz
: —Yarkon. Dry, and the faces of the fields are made of clay and turned into Yarkon, 151 (NA Kara) Balaz
That you may be able to do it. : —Until you are lost. Translated as "until you are lost," as in, until you are lost.

Verse 23

And your heavens, which are over your head, are made of bronze. The curses that Moses pronounced from his own mouth, and that on Mount Sinai from the mouth of the Lord, he pronounced, as if he were listening, and so it is said (Leviticus 26) "But if you will not listen to me ... and if you will not walk with me, my people," and here it says "By the voice of the Lord your God ... the Lord will stick to you ... the Lord will strike you," Moses made it easy in his curses to pronounce them in a single tongue. And also in a curse, this is easy, In the beginning he says, "If iron does not sweat, the heavens will not be like the sun" "Your heavens are like iron and your earth like bronze"
— and from the midst of you there will be a burning in the world, and the earth will sweat like bronze, and it will rot my fruits. And there he says, "Your name is copper and your foundation is iron" - let the heavens be visible, but not Jericho.

Machine Translated by Google

Rain, from every place there will be no burning of eternal destruction, and the earth will not be sweaty, just as iron does not sweat, and no fruit will rot, and from every place there will be a curse, among those who are like copper among those who are like iron, no fruit will come out, and so the heavens will not pour down rain (Sephara Leviticus 26)

Verse 24

Your land is covered with dust and dirt. "Zika is a bad rain," rain comes down and not all of it is needed, and there is no way to settle the dust, and the wind comes and raises the dust and covers the grass of the seeds that are wet from the water: and it sticks to them, and it becomes clay and dries up and rots (Taanit 3)

Verse 25

To fear and to sweat, that all who hear of your blows will tremble from your presence and say, "Woe to us that he will not come:" Upon him as he came upon his father.

Verse 26

Verse 27

: In the Egyptian bath. It was very bad, wet inside and dry outside, as you know in the firstfruits (leaf 41) : Garb. Bathing of the firstfruits
:Pottery. Dry as clay.

Verse 28

And in the astonishment of the heart. The seal of the heart, Ashtoreth, the dishonor of Balazs.

Verse 29

:Ashok. In all your doings there will be an appeal.

Verse 30

:It will be defiled. The language of the shalal, the filth, and the inscription Kinah for the praise of the shalal, and the correction of the scribes is this: It will be defiled. In the fourth year to eat its fruit (Megillah 25)

Verse 31

Verse 32

And brides to them. Expecting them to return, but they are not captives; All expectation that does not come is called: a thousand eyes

Verse 33

Verse 34

Verse 35

Verse 36

Machine Translated by Google

Verse 37

:For her sake. As is Timahon, Ash"va Ashtoredishon, all who see you will curse you: For example. When an evil
stroke comes upon a person, they will say, "This is like the stroke of so-and-so and so-and-so." In
the tongue, "And you will recite" (Deuteronomy 6), they will speak of you, and so they translate it as "And for my salvation," in the
tongue: A story and a riddle

Verse 38

:They will destroy us. They will consume us, and that is why it is called Hasil, which consumes everything.

Verse 39

Verse 40

:Yashel. Yashir will direct his fruits, and the tongue will be like the iron (Deuteronomy 19)

Verse 41

Verse 42

:Yairash the bell. May the locust smoke from the
fruit :Yairash. May I answer
Ring. From Arbe. And is it possible to interpret the word "heir" to mean "inheritance", which if so would be written "inherit",
and not to mean "heir and divorcee", which if so would be written "heir"

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

:Most of all. Even though everything was good for you

Verse 48

Verse 49

When the eagle knows, suddenly they will fly and their horses will be devoured.

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You will not listen to his language. You will not know his language, and therefore "you will hear a dream to interpret it" (Genesis 31), and therefore: "Whoever hears Joseph" (ibid. 42), Intendre

Verse 50

Verse 51

Verse 52

:Until your anger subsides. To speak of oppression and oppression

Verse 53

The flesh of your children ... in the siege. From the siege that they will besiege the city and there will be a cliff, ... And you ate
Akkat: famine

Verse 54

The soft and the delightful are in you. He is soft, he is delightful — to the tongue a treat, and from delight and sweetness overpowers them, both of them together; Although he is pampered and his knowledge is limited by evil speech, he will sweeten his greed with the flesh of his sons and daughters, until his eye is evil toward his remaining children, and he will give one of them the flesh of his children. Their brothers, whose hearts are filled with greed, will be cruel and will not give you the flesh of the tender, merciful, and tender of the Lord.Yes. here -
:The slaughtered sons to the remaining sons

Verse 55

Verse 56

Her eyes were fixed on the man of her bosom, and on her son and daughter. The great ones

Verse 57

It is a misfortune when one eats the one who has been saved from: In every corner there is an eye. And her little ones.
the flesh.

Verse 58

Verse 59

And the Lord will make your plagues strange and different.
:Loyalty. To fulfill, to carry out their mission

Verse 60

Which you will be afraid of. From the plagues. When Israel saw the terrible plagues that were coming upon Egypt, they were afraid of them, so that they would not come upon them either. Know that it is written, "If you hear a sound, you will hear and see all the sickness. There is no fear of man except in this matter: that "I will not leave you alone in Egypt" (Exodus 15)
he will be afraid of his own kind."

Verse 61

:disappear. Change language

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Verse 62

And you remained in the land of the living for a little while, etc. A little, a

Verse 63

: 'Yes, the Lord will do it. You will destroy your enemies and go.'
"They are scattered. The tongue is barren and barren, and the house of the Gentiles is scattered." (Proverbs 15:15)

Verse 64

And you served other gods there. As the translation says — you did not serve any gods except tax collectors and groves: to the archers of Azaz

Verse 65

:You will not be calm. You will not rest, as in "This is the calm" (Isaiah 28) A heart of
anger. A heart of fear, as in "entering", as in (Isaiah 14) "He will ask from beneath anger for you" (Exodus 15:15) "The nations will hear of it and be angry", (2 Samuel 22) "The foundations of the heavens will be angry
:And the eyes fail. He looks for salvation, but it does not come.

Verse 66

Your life will be a burden to you. On the safek, every safek is called a safek, which is the death of the day in the evening of the coming upon it. And its many demanded: This is the one who takes a gift
from the market: And you will not believe in your life. This is the seal on the filter (see Minachot 13)

Verse 67

In the morning you will say, "Would it be evening?" And the evening will be tomorrow's.
And in the evening you will say, "Would it be better if it were morning?" Of darkness, whose afflictions are ever increasing, and every hour its curse is multiplied: from its tormentors (see Sotah 49).

Verse 68

:In ships. In ships — in captivity :And there
you will be sold to your enemies. You will ask to be sold to them for slaves and for slaves :And there is no price.
That they may decree death and destruction upon you, and
you will be sold. Balazs Iforwandrich and others, and will not be prepared to interpret "and you sold" in the language and you were sold: "into the hands of other sellers because it was said after him "and there is no buyer

Verse 69

: To circumcise the children of Israel. That they may receive upon them the law of the covenant and of the oath: Besides the covenant. Curses in the law of the priests which were spoken at Sinai

Chapter 29

Verse 1

Verse 2

Verse 3

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And God has not given you a heart to know. To recognize the grace of the Kaaba and to cling to it.
To this day. I heard that on the day that Moses gave the Book of the Torah to the sons of Levi, as it is written (Deuteronomy 31), "And the priests gave it to the sons of Levi," all Israel came before Moses and said, "This is Moses our master, we also stood by him and received the Torah from him and he gave it to us, and why are you the ruler of the sons of your tribe over it and they will say, For tomorrow is not given to you, but it is given to us, and Moses rejoiced over the matter, and for this he said to them, Objects: "Today you have become a people and a God." This day I have understood that you are stubborn and in place

Verse 4

Verse 5

Verse 6

And come to this place. Now you see yourselves in greatness and glory, do not be afraid of the place, and do not be lifted up in your hearts, and keep the words of this covenant; "And the Lord has not given you a heart to know that no man stands on the end of his knowledge, of his age, and the wisdom of his years, even to forty years. And because of you the place has not been reserved for you until this day, but from here and there he will be reserved, and because of you, and you will keep the words of this covenant and the law (worship of the Lord)

Verse 7

Verse 8

Verse 9

You are standing. It is said that Moses gathered them before the Kaaba on the day of his death to gather them in the covenant: Your heads are your tribes. Your heads are your tribes.
: Your elders and your officers. The reckoning is reckoning first, and then so is every man of Israel.

Verse 10

Hewer of your trees. Teach that the Canaanites came to convert in the days of Moses, just as the Gibeonites came in the days of Joshua, and this is what is said about the Gibeonites (Joshua 9:11), "And they did likewise in Arama," and Moses gave them the title: "Hewers of trees and drawers of water" (see Tanhuma).

Verse 11

:To the Hebrew. To be a passerby in the covenant, and not to be prepared to interpret it as it is to pass you, but as it is to do to them to pass you in the covenant. The way of the pass is like this: The cuts of the covenants of Oshin were half here and half there and passing between them, as it is said, "The calf that you cut in two and passed between its bones" (Jeremiah:34)

Verse 12

:For he has established you today as a people for himself. All this he has gathered for a sacrifice, that he may establish you before him as a people and that he may be your God. As he spoke to you and swore to your fathers that you should not exchange your seed for another nation, therefore he forbids you with this oath that you should not acquire it, since he cannot distinguish it from you. Up to this point I have explained the simple meaning of the parsha. And the Midrash Agada: Why is the parsha called “You who stand there to curse”? According to what Israel heard, from a hundred curses, there were no days outside of the 19th chapter of the Torah of the Priests,

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— You stand today, you have To appease them, they lifted up their voices and said, "Who is able to stand against him?" He began with greatly angered the place, and it has not done anything to you, and you are standing before it.
Today. As this day exists and is both dark and bright, so it has illuminated you and will illuminate you, and the curses and torments it establishes and sets you before it; and even the explanation of the ascension from this reconciliation, you have seen everything it has done; Another thing - you are standing, according to what Israel was - according to what you did to them, a standing order was made in order to hasten them; and so it was done from Moses to Joshua - "I will go up from Parnassus to Parnassus with you", when Joshua went up (Joshua 24) and so Samuel (1 Samuel 12) "stood up and judged
From his hand and they were gathered into the hand of Saul (see Tanhuma)

Verse 13

Verse 14

:And those who are not here. And even with the generations to come.

Verse 15

For you know, etc., by seeing the nations, and what evil has it become in the heart of any of you to go after them, lest there be among you, etc., for your sake I am necessary to satisfy you.

Verse 16

And you shall see their abominations. For they are as abominable as abominations:
Because of them. They are as disgusting and disgusting
as a heap of wood and stone. You have seen them in the wilderness, because no nation will fear what they will steal, but they have silver and gold with them, in the chambers of their lairs, because they will fear what they will steal (Tanhuma)

Verse 17

: Lest there be in you. What is in you?
:Whose heart has turned today. From accepting the covenant upon him
were fruitful and —The root of the cow's head and the wormwood. The root of the bitter grass grows like a vine that is bitter, as if it fruitful: evil is in your midst.

Verse 18

And he will bless in his heart. When he speaks a blessing, he will think in his heart a blessing of peace for himself, saying, "No curses will come upon me: Hallelujah, so shall peace be upon me."
:And blessed. In the sight of Balazs, as he was, he shaved, and prayed.
I will go with the will of my heart. In the sight of my heart, as it is (in Numbers 24) "I will burn it, but it is not near," as if to say, what is it that my heart is filled with to do for the
sake of the couches of the Lord? By my word, I will add to them a recompense for what I have done until now in Shugeg, and I will be a passerby over them, and I will cause them now that I will join them with the Mezid and will cut off all from their number, and thus the encirclement of the wickedness that I will add to them To be proud of —"Unlike Joseph, the sinner is happy because of his own wickedness": The wise. A proud person, who is as strong as a drunken man, who is as strong as he is without knowledge
:Thirst. Which is a force of knowledge and desire

Verse 19

The Lord's breath will smoke. At the hands of the wrath of God, the body will be heated and the smoke will go up from the breath, and so (2 Samuel 22:9) "a smoke will go up in his breath," and even though there is no such thing before the place, the text makes the ear hear according to the way: which is a foot and it will be able to hear according to the way of the land.
:and his jealousy. To speak wrathfully, to be indifferent, to hold fast to the shame of revenge, and not to transgress the measure

Verse 20

The one written in this Torah scroll. And above all, it says, "Also every sickness and every plague ... in the Torah scroll, for the male tongue, it is turned to the scroll, and for this one"? This one—for the female tongue, it is turned to the Torah, this one

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The hands of the tasters are divided into two parts, in the interpretation of the curses, the smoke was given under the book, and this Torah is glued to this, so this one said, and here the smoke was given under the Torah, it was found: The book of the Torah is glued to this, so that the tongue of the male falls behind it, that the tongue falls on the

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

:They did not know. They did not know the power of God, nor
was there any portion for them. They were not given to be divided; and Enkelus translates it "and it was not good for them to be divided," they did not do them any good; and the tongue did not divide — the same God who chose them did not divide to them any inheritance and any :part

Verse 26

Verse 27

And the Lord said: "And they shall be shaken." As the Targum translates it, "And they shall be shaken," and so "Behold, I will shake them from off their land" (Jeremiah 12:12).

Verse 28

The hidden things of the Lord our God. And if you say, What is in His hand to do? You punish the many for the thoughts of the One, who said, "The face of the Lord is in you, man and body," and then, "And they saw the plagues of the earth that is," and no one knows the secrets of his neighbor. I do not punish you for the hidden things, which belong to the Lord his God, and he alone will punish them, but "the things that are revealed to him and to his children" The evil of our enemies is greater than our sacrifice, and if we do not T bring justice to them, the multitudes will be punished. It is incumbent upon us and our children to demand that mercy be shown to the wicked. He did not punish the Rabbis until they crossed the Jordan, after they had taken an oath against them at Mount Gerizim and at the Sea of Abel, and they became Arabs, this one to that one (Sotah 37; according to Sanhedrin 43)

Chapter 30

Verse 1

Verse 2

Verse 3

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And the Lord your God will restore your captivity. It would have been written "and restore" your captivity, His multitude to measure from here as in the wilderness that the Tabernacle was with Israel in the tribulation of their captivity, and when they were redeemed He wrote redemption for Himself — that He would return with them. And the Lord says that the day of the gathering of the exiles will be great and difficult, as if He were His own servant, to be holding by His hands, each one from his place, as it is said (Isaiah 27:18), "And you, O sons of Israel, will be gathered one by one," and even in the exiles of the nations, He is mentioned as such (Jeremiah 27:19). "And I will restore the fortunes of Moab."

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

He is not more wonderful than you. He is not hidden from you, as it is said (Deuteronomy 17): "He is wonderful" - a lion and goes down into the pits, hidden, wrapped in a shroud: —Yittseksev, (Lamentations 1) "And he descended with wonders"

Verse 12

:It is not in heaven. If it were in heaven, you would have to go up after it to teach it.

Verse 13

Verse 14

:For it is near you. The Torah was given to you in writing and orally.

Verse 15

Life and goodness. This is the conclusion of the matter: If you do good, you will live, and if you do evil, you will die. And the scripture is interpreted and it goes with you.

Verse 16

Which I command you today to love. Blessed are the mountains of goodness, and the mountains of abundance, and the mountains of life.

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Verse 17

And if your heart turns away from evil.

Verse 18

:For you are lost, you are lost. The mountains of death

Verse 19

I call heaven and earth to witness against you today. They will endure forever, and when evil comes upon you—they will be witnesses that I have spoken against you in all this; another thing I call heaven and earth to witness against you today, etc., said to them, The Holy One, blessed be He to Israel, they have been established in the heavens that I created for your service, that they have changed their measure? Why did not a fiery flame rise from the east and illuminate the whole world, as it was said to me, "The sun will rise again," and why did it change (Ecclesiastes 1:1)? Did they live in a land that was broken in pieces? Why did you sow a field and it did not grow, or why did you sow wheat and it brought forth weeds? And what is the matter with you? Who were made neither for reward nor for loss, if a righteous man receives no reward, and if a sinner receives no punishment, they did not change their religion, you who, if you are righteous, will receive reward, and if you sin, will receive punishment, :on one measure and on the other
(Deuteronomy 32) and chose life. I teach you to choose in the portion of life, as a man The one who says to his son, "Choose for yourself a beautiful piece of land in my inheritance," and he stands on the beautiful piece of land and says, "This is clear to you," and on this it is said, "You have laid your hand on the good lot" (Psalm 16): "Lord, you are my portion and my cup, you have poured out your lot": and he says, "This is taken for you."

Chapter 31

Verse 1

And Moses went. And

Verse 2

And Moses went and said, "I am today." Today is the day of my death and my resurrection, on this day I was born and on this day I will die (Sotah 13) I will no longer be
able to go out and come in. A person whose strength has been weakened, the Talmud says, "His eye has not been blinded, nor has he fled from the throne," but what is it that I cannot do? Am I not my master, whose authority has been taken from me and given to Joshua. Daa — :to go out and come in. In the words of the Torah, it teaches that secrets have been hidden from him And the fountains of wisdom (Sotah 13) according to the word of the Lord, he said to me: —And the Lord said to me. This is the interpretation: I can no longer go out and come in.

Verse 3

Verse 4

Verse 5

Verse 6

:He will not let you down. He will not give you the slack to be forsaken by Him.

Verse 7

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Because you will bring this people. "I will judge the people of Israel": Moses said to Joshua, "The elders who were with you in the past will be with you, all according to their knowledge and advice." But the Lord said to Joshua, "When you bring the children of Israel into the land that I swore to give them" — you will come upon their womb, all will be filled with you, take a staff and a rod, a word for all generations. And not two things for a generation (Sanhedrin 8)

Verse 8

Verse 9

And Moses wrote, and gave. When it was all finished, it was given to the sons of his tribe (see Deuteronomy 34)

Verse 10

In the eighth year, and why is it called a leap year? —At the end of seven years. In the first year of the leap year: when the seventh year is still in force, in the harvest of the seventh year, which comes out to the end of the seventh year.

Verse 11

Read this Torah. The king was reading from the beginning of "These Words," as it were, in the tabernacle of the sotah (leaf 41) on a platform of wood that was supported by ash.

Verse 12

:The people. To learn
:And the women. To
hear: :And the child. Why did he come? To give wages to those who brought them (Feast 3)

Verse 13

Verse 14

:And hasten. And hasten.

Verse 15

Verse 16

:The stranger of the land. The nations of the land

Verse 17

And I hid my face, because I could not see their misery.

Verse 18

Verse 19

"Hear this song, O heavens," and "Let the earth be filled with his people."

Verse 20

:And my anger, and my wrath, and all that is done is to speak evil.

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Verse 21

And this song shall be answered before him forever. That I will sing in his midst upon all his works.
For you will not forget from the mouth of his seed. This is the assurance for Israel that there is no Torah that will forget from seed to seed.

Verse 22

Verse 23

And they commanded Joshua the son of Nun. Moses was called the Lord of the tabernacle, as it is interpreted, "To the land which I swore to them."

Verse 24

Verse 25

Verse 26

Lesson: As it is mentioned (Exodus 20) and preserved (Deuteronomy 5), the Lord (Jeremiah 2) went from the side of the Ark of the Covenant of the Lord. The wise men of Israel were divided about it in the vision (page 14), some of them saying that the door was protruding from the Ark from the outside and that it was placed there, and some saying that it was placed from the side of the tablets: inside the Ark

Verse 27

Verse 28

The congregation came to me. And you shall not blow the trumpets that day to the congregation of the congregation, as it was said (in the wilderness on the day of his death—to them—YHWH) “Do unto you,” and Joshua did not rule over them, and even in his lifetime they were saved: what is it that is said (Ecclesiastes 8) “And there is no rule on the day of death” (Tanhuma and live and in your ascension) “I am a witness against you, and I call heaven and earth to witness against them. And if you say, ‘The mountains of the grave Is it a sign to the heavens and the earth? You have said to Israel, but you have not said to the heavens and the earth, and now you have come to say, "Hear this, O heavens and the earth" (Deuteronomy 32).

Verse 29

After my death, because you have corrupted, you will corrupt. And did not Joshua corrupt all the deaths of those who were saved, as it is said, "And the people served the Lord all the days of Joshua" (Judges 2:11)? Wherefore do you teach that a man is beloved to him as his own body, that all the time that Joshua was alive was seen by Moses as if he were alive?

Chapter 32

Verse 1

Hear, O heavens. For I command them in Israel, and ye shall be witnesses in the matter, as I said unto them, Ye shall be witnesses, and the earth shall hear. And why should heaven and earth bear witness against them? Moses said, I am flesh and blood; to morrow I die. If Israel shall say, We have not received the covenant concerning him, who shall come and prove them? For from them shall come the witnesses, witnesses who are eternal. And again, that ear them, heaven and earth, and they shall give their reward, the vine shall give its fruit, and the earth shall give its bud, and the heavens shall give their grain, and if they will,

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The heavens will be shut up and there will be no rain, and the earth will not yield its fruit. The hand of the witnesses will be there. — "And I will stop
"Jibula" (Deuteronomy 17), and later "And you perished quickly" (Deuteronomy 11) at the hands of the nations

Verse 2

That I say in your presence a Torah that I gave to Israel—He will remove my law like rain. This is the testimony that will testify that He is life forever like rain, this is life forever (see my book); as the heavens remove dew and rain

"He will be cut off. He will preach with his tongue, and so (Psalms 65) "they will tremble with fear", (Deuteronomy 33) "they will be cut off with dew"
It drips like dew. Whose joy is in him, but whose sorrow is in him, like the wayfarers: and whose cistern was full of wine (books) like their hair. To speak of the spirit of a storm, as they
translate it, "like the spirits of the wind," what are these spirits that strengthen the grass and make it grow: even the words of the Torah make it grow, and the cherubim grow. Tippi Rain. It seems to me that the name that shoots
like an arrow is called a broadleaf, as you know that Omer says "abundant: grass" (Genesis 21): grass. Arbaritz, the earth's surface covered with green: grass. One
blade is called grass, and each kind and kind is called grass by
itself

Verse 3

For I will call on the name of the Lord. For I will call on the name of the Lord. For I will call on the name of the Lord, and

Verse 4

The stone is blameless in its action. Although it is strong, when it brings retribution upon those who transgress its will, it is not in a flood: it brings as if in judgment, as if it acted blamelessly.
To faith. To the righteous their righteousness for the world to come, and although their reward is delayed, they will finally believe: His words
:And there is no burden. Even the wicked are paid the reward of their righteousness in this world (see my books). He
is righteous and upright. All those who are righteous are judged by Him, and thus He is seen and right for them, righteous from the mouth of the living: He is righteous and upright and right for His righteousness.

Verse 5

"He destroyed it, etc." As they translated it, "He destroyed it, not for nothing."
:His sons are dumb. His sons were, and the corruption that corrupted him was
dumb. :His sons are dumb. The dumbness of his sons was, and a
stubborn generation was not dumb. Crooked and crooked, as in "and all that is straight shall be made crooked" (Micah 3). And in the language of the Mishnah "Huldah":
"Her branches are crooked and crooked and twisted. Entort"liyish, like this thread that is grown and surrounded by the windings of the thread; twisted from the folded boxes as in "Yerakrak" "Adamdam" (Leviticus 13) "Saharhar" (Psalms 38), "Sgalgal" (Yonathan's translation of 1 Kings 7)

Verse 6

May God reward you for this. The tongue is false, and why are you a cause of grief before Him, who has in His hand to punish you and who will do you good? To you in all good things.
:A wicked people. They have forgotten the work that was done
for them: and there is no wise man. To understand the things that are born, who has in his hand to do good and to do evil.
Is it not your father who bought you? He bought you, He planted you in the rock of the mountains and in a strong land, He planted you in all kinds of fields:
He did it. A nation among nations.
From you priests, from you prophets, and from you kings, as it is —And he prepared you. After all, in every way, on a basis and a basis. written: "All is in Him" (Books; Khulin 56)

Verse 7

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:Remember the days of eternity. What did the first ones do that angered him?
—Between the years of long ago and long ago. A generation of men that the oceans have swept over them, and a generation of the flood that has swept them away. Let us not set our hearts on the past, but on the years of long ago and long ago — to know the coming, which is in His hand to do you good: and to give you the days of the Messiah and the world to come (see my books)
Ask your father. These are the prophets who are called fathers, as it is said (2 Kings 2) of Elijah, "My father: my father, the chariot of Israel" (My Book)

Your elders: These are the wise men:
And they said to you. The beginnings

Verse 8

In the upper stream of the nations. When the Lord gave to his enemies the portion of their inheritance, he poured out the rain and washed them away.
When he separated men. When he divided the flood, it was in his power to bring them out of the world, he did not do so: unless he set a boundary for the peoples, he established them and did not destroy them in the
number of the children of Israel. In the way of the number of the children of Israel who were about to go out from the children of Shem, and in the number of the sevens: —The soul of the children of Israel who went down into Egypt, he set a boundary for the peoples of seventy languages

Verse 9

For the Lord has made a covenant with him. Why all this? For his covenant was broken among them, and he was about to depart, and who is his covenant? with him. And who is his people, Jacob, the
region of his inheritance? And he is the third in the fathers, the third in the third in the rights, the rights of his father's father and the rights of his father and his rights, three mountains, like this one that is made in three great mountains, and he and his sons were his: for an inheritance, and not Ishmael the son of Abraham, and not the son of Isaac (see my books)

Verse 10

He will find him in a desert land. He found them faithful in the desert land, who accepted his law and his kingdom and his righteousness. What did Ishmael and Esau not do, as it is said (Deuteronomy 33): "And he shone forth from his city, saying, 'He came forth from Mount Paran.'"

And in his house he will wail, O fat. A land of desert and desolation, a place of the lamentation of jackals and of the daughters of ostriches, even where they dwelt after faith, and they said not unto Moses, Shall we go out into the wilderness, a place of desert and desolation? As it is said in Jeremiah 2:1, "I will follow thee into the wilderness."
They will go around. There they will go around and surround them with clouds and they will go around with flags to the four winds and they will go around under the mountain: His hand will be on them like a cloud (see my book)
:Yivonanhu. Name in the Torah and in the Bible
:He created it. From the fiery serpent and the scorpion, and from
the nations as the apple of his eye. He is the black one with seven eyes, from whose right hand the light comes. And Enkelos translates it as "he will find it" - "he will provide for all his needs in the wilderness", as in (Numbers 11) "he will find them", (Joshua 17) "he will not find it": "for the mountain
will surround him. "Ashrinoon Suhor Suhor Liskhintaei", a tent of meeting in the middle and four quarters, flags for four quarters: spirits

Verse 11

As an eagle stirs up its nest. He is compassionate and tender, like an eagle that stirs up its nest, and does not gather to nest until it flutters and scatters over its children with its wings, from one branch to another, from one branch to another, so that its children may be awakened and may have strength in them to receive it (My books)
:Ya'ir Kno. Ya'ir'er his sons
He will hover over his chicks. He does not exalt himself above them, but he is humbled — he touches and he does not touch (Talmud 2:15, “My breast is not restrained, he is weak” (Job 37) when he returns to give the Jerusalemites a feast (2)) — even the
The Torah was not revealed to them by a single spirit, but by a fourth spirit, as it is said, "The Lord came from Sinai and shone forth: a
—A poem about why he came from Mount Paran (Deuteronomy 33), “God will come from the right hand of Yavvah” (Habakkuk 3)
four-fold spirit (of my book) will
spread out its wings and take it. When it comes to take it from place to place, it does not take it by its feet, like a flock of birds, because a flock of birds is afraid of the eagle that it lifts up to fly and flourishes over them, because of its wings. With his feet, from the eagle's face, but the eagle is not afraid of the arrow, because it carries it on its wings, saying, "It is better that the arrow should be gathered in me than that it should be gathered in my children," even the Kaaba (Exodus 19) "And I will bear you on the wings of eagles" Lystra, a sea on the sea, they would throw stones and stones at them. When they left Egypt, they were told: "And the angel of God went and stood between the camp of the Egyptians and the camp of the Israelites" (Exodus 14).

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Verse 12

:The Lord alone will rest us. We will be led in the wilderness alone and safely.
And there is no foreign god with him. None of the gods of the nations had the power to show his power or to fight with them. And the multitude of them shall ask him concerning the future, and then shall he interpret it, and I will speak the words of Tochacha, and they shall be in the presence of the heavens and the earth, and this is a song for them, until they shall be consumed, and they shall not remember the former things that he hath done unto them, nor the things that he will yet do unto them, according to your word, that the matter may be settled here and there. And all that is to be done, the matter is turned to the remembrance of the days of the world between them, the years of generation and generation, so it was done to them and so it was done to them. All this was for them to remember.

Verse 13

:They will ride him on the high places of the earth. All the readings are as they are translated: They will ride him, etc. On the name that the land of Israel is high above all the lands: And he will eat the produce of his breast. These are the fruits of the land of Israel, which are easy to grow and to ripen above all the fruits of the lands, and they will drink honey from the rock. A man who said, "My son, bring me some pieces of bread from the basket." He went and found the bread floating on its surface. He said, "This is the bread of the basket." He said, "Put your hand in it and you will come up with it." Pieces from it (my book): "When will the earth be?" To speak in a high voice.
:She. To speak of a thorn from a stone. They are strong and firm, when it is not attached to the box, behind it is a thorn: and when it is attached, a thorn: and oil from a stone. These are the olives of a lump of milk (my books)

Verse 14

Butter from cows and milk from sheep. This was in the days of Solomon, when it was said (1 Kings 4): "Ten healthy cows, and ten healthy cows, and a hundred sheep."
"With the milk of the goats. This was in the days of the Ten Tribes, of which it is said (Amos 6): "And they shall eat the fat of the goats."
'"Milk is the kidneys of wheat. This was in the days of Solomon, of which it was said (1 Kings 5): "And Solomon's bread and wine shall be: and the blood of the grape shall drink wine. In the days of the ten tribes "who drink in jars of wine" (Amos 6)
Butter: It is the fat that is collected from the top of the milk: And sheep's milk. Sheep's milk, and when it is a thick paste of milk, as it is "in its mother's milk" (Exodus 23)
:Krim. :Rams. :Vails.
As he hears.
The sons of Bashan. Eight were
:Wheat kidneys. Wheat is as fat as milk, kidneys and marrow as kidneys: and the blood of grapes. You will be a drinker of good wine and a taster of wine made of clay. In Aramaic, "bitter" is a word that is not a word that is praised in taste, and "sweet" is a word that is pleasant. And it is still possible to interpret the two readings of the word after the translation of Onkelos "Ashrinon on the tenses:" 'araa and go

Verse 15

:Thick. Thick tongue
As if. Like a cup, the tongue "covers his face with his fat" (Job 15), like a man who is fat on the inside: "and his thighs are folded outside," and so it is said (ibid.), "And he makes a heap on a heap like a cup." The tongue is easy to speak with a covered tongue, like "and a cup is a naked shame" (Proverbs 12), and if it were written: "You have covered, a heap," it would have been heard that you covered others, As it is said, "He covered his face" (Job 15), and the rock of his salvation was destroyed. He despised and despised him, as it is said (Ezekiel 8): "Their backs are to the temple of the Lord: and the body," there is no greater destruction than this (My books)

Verse 16

:He will be jealous. He will kindle his anger and jealousy:
in abominations. In abominable deeds, like the kind of lying in a man's bed and witchcraft, in which it is said that it is an abomination

Verse 17

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Not these. As they translate it, "You are poor in your need," if there had been need in them, there would not have been such a strong envy as there is: Now (my book) a
nation that had seen them, was—new ones from the midst of them came. Even the nations were not their feet: Omer says, This is the image of the Jews, their hair is from their
face, the way a man's hair is to stand, not with a people Your fathers are not naked. They will not fear them — from the heat of fear, as it is said in the book of Sifri. And the Lord will interpret the word naked to mock (Isaiah 13:21) "And they will be naked: they will dance there", they are naked, they were not made by your fathers, they were naked, they were not made by them

Verse 18

Give. Forget. And his multitudes demanded that when he came to do you good, you would anger him and weaken his power: from doing you good (my books)
Do not defile yourself. He who brings you out of the womb, to speak (Psalms 29) "He who defiles the ewes", (Psalms 48) "He who is born:"

Verse 19

Verse 20

What will be their end? What will be their end? For they
are a generation that will be turned upside down. My will turns to anger.
:I do not believe in them. There is no greatness of strangers in them, for they have taught the good way and have turned away from it.
—Amen. To say "and it shall be so" (Esther 2), Norritor Balaz; this is Amen to say "faith", as translated, "They said in my heart it was done and it was heard, and in a light hour they cast away their trust and made the calf" (my books)

Verse 21

:Jealous. My anger has been kindled:
Without a god. In the matter that there is no God
without a people. In a nation that has no name, of which it was said (Isaiah 23) Behold, I will make the land of the Chaldeans this people was not, :In his doing he says (Obadiah 1) I will greatly despise you, by a wicked
nation I will provoke them to anger. These are the ones, and so he says (Psalm 14) Nabal said in his heart: There is no God (My book; Yevamot 33)

Verse 22

:Drill. In a forest
:And he will destroy you to the
foundation :And the earth will devour and consume you. Your land will be
consumed and consumed (My books) :And he will burn. Jerusalem, which is founded on the mountains, as it is said (Psalms 125) Jerusalem, the mountains surround it

Verse 23

They have gathered evil things. They have added evil to evil, to say, "Year after year they have filled up" (Isaiah 29), "Your burnt offerings have filled up your sacrifices" (Jeremiah 7). This is a gathering: to eat, as in "a heap of heaps" (Genesis 19) half a bowl — half a bowl of food. All half bowls of food are in them, and this is a curse according to the law
of the Pharaohs for blessings: and they are not bowls (My books; Sota 9 (

Verse 24

From famine. Onkelos translates "those who blow on the shroud," and I have no evidence to support it, and Rabbi Moshe's name is Adam, like a strong man who raises a hair on his flesh: —The sermon from Tolusha I heard that the cities of famine are a turning point in Mizya" (Megillah 18) Mizya, "4 —Mazi. The Aramaeans have a language called :
Shear and the Hebrews have a language called Resheph. The demons fought with them, as it is said, “And the sons of Resheph shall be lifted up by a wing” (Job 5:11), and they are: demons
And a bitter pole. And the circumcision of the breast, which they called bitter, is a pole of circumcision, as it is said, "I am your pole, O Saul" (Hosea 13:13).

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:And the tooth of an animal. It was a deed, and the nomads were biting and biting (my books)
The wrath of earthworms. The venom of the serpents that go on their bellies in the dust, like the water that creeps on the ground; : A creeping thing that creeps on the dust, and every creeping thing that creeps on the dust and goes.

Verse 25

.Outside you will see a sword. Outside the city you will see a sword of armies.
And terror enters. When he flees and escapes, the chambers of his heart are pierced by the heat of terror, and he dies and walks in it (Spiri); 1. And terror enters — in the house there will be a terror of speech, as it is said (Jeremiah 9:11).

What is the sixth? "Because death has come up in his windows," and so the word Unkelus translates; that is, outside the sword will be understood — in the streets, as it is said, "And the number of the streets of Jerusalem, which you have killed from the altars to the clothes" (Isa. 11); and in the rooms they do in the darkness a man of terror, because of what they did in the inner rooms, as it is said, "Which the elders of the house of Israel did: in the inner rooms of his house" (Ezekiel 8).

Verse 26

I said, "I will burn them." I said in my heart, "I will burn them." And he will spread out his wings, and he will throw them away from the face of the wicked. And his example is given in Ezra (Nehemiah 9): "And he will give them kingdoms and kingdoms, and he will divide them among his friends, who will comfort them." And he will untie them, as he translates it, "He will begin to make them desolate, and so on." "For a wig" — "Alihon", and it will not be written, because if so it would be to write "Aphaihem", one for service and one for the foundation, just as it is not written "Azerach" (Isaiah 45), "I will fill them with my mouth" (Job 15), and the "Aleph" that is seen in it is complete. And Enkelus later translated it into the language of the Baraita Hashnoyah in the books of the division of the ark, this is for three arks, I said "Apha" Where are they? I said to myself, "I will give them to you as if they were not, that their seers may say: 'Where are they?'"

Verse 27

If it were not for the anger of an enemy, I would gather them. If it were not for the anger of the enemy, as if he were a chariot against them to destroy them, and if they were defeated and destroyed, their greatness would be snared in themselves and in their gods, and their greatness would not be snared in me, and this is what was said lest they should be ashamed of the matter of snaring their might in my enemies, who have no greatness in them—they should be ashamed lest they should say, Our hand is high.Crizimo — : 'and go

Verse 28

For they are a nation that has lost their counsel, and there is no understanding in them. If they were wise, they would understand this: 'He will pursue and go.'

Verse 29

:They will understand their end. They will give heart to understand the end of the captivity of Israel.

Verse 30

A single one will be pursued. A thousand from Israel will be taken from him. If
it were not for the LORD's wrath against them, and the LORD had delivered them up. Their wrath and their shame are in His hand, the deliverer of Balaam.

Verse 31

For not as our form is harsh. All this was for their enemies to understand that their soul had closed them and not for them and their God, the victorious one, that the mountains of Ad Hana would not be able to bear the word of their God as against our form, as not as our rock: rock; every form that in the place is called a rock: and our
enemies are criminals. And now his enemies are judging him, because his creation has sold him to them.

Verse 32

I will remember them in my heart, and I will remember them with my mouth, for I have spoken of their deeds. For from the vine of Sodom their vine is turned into a vine. :The deeds of Sodom and Gomorrah
A field. A field of harvest, as in "And the fields of Kidron" (Habakkuk 3), "In the fields of Kidron" (2 Kings 23): Rowan grapes. Bitter herb

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Bitter knowledge is given to them. Bitter drink I have given them, according to their works their reward, and so Onkelos translates it: "And their works shall be fulfilled according to their bitterness."

Verse 33

The bitterness of their wine is wine. As the translation says, "The bitterness of their wine is like the cup of their desolation," it is the bitterness of their wine: the cup of their desolation.
:And the head of the Pathanim. A sorcerer who is cruel to you, a cruel enemy will come and destroy them.

Verse 34

It is like a tax on my side. As they translate it, they say that I have forgotten their deeds, all of them hidden and guarded: before me
: —Is it not so? The fruit of their vines and the yield of their breasts are as a tribute before me.

Verse 35

Vengeance and recompense are mine. With me is vengeance, and recompense is ready, and vengeance is ready, and vengeance will be done to them according to their deeds; the avenger will repay them in full. And there are interpreters and peace, where there is a word, as it is and peace, and is it a decree, "And there is none among them"? (Jeremiah the Lord) — as it is and speech. And I will repay them my fear: at the time their foot shall stumble. When they shall remember the righteousness of their fathers, which they trusted in, because the day of their calamity is near. Since I will bring upon them the day of calamity, which is near, and is prepared before me to bring upon them: by the hands of many messengers: and I will make haste. To them. And the Lord will come quickly to them and they will know. As "He will hasten to save" (Isaiah 50:1); Until now, Moses has testified against them the words of Tochacha, that this song may be a witness, when the plagues come upon them, they will know that I have known them from the beginning, from henceforth and ever, he will testify against them the words of comfort that will come upon them as a covenant. The plague, according to all that he had said to Maala, "And it shall come to pass, that the blessing and the curse shall come upon thee,

Verse 36

For the hand of the Lord is with him. When He judges them in torment, the words spoken against them will be, as it is said, "He who judges with his hand will afflict the peoples. For this is not the use of this tongue, to give taste to the words of the peoples" (Job 36) of the ascension, but for the tongue to begin speech, as it is said (Leviticus 25) "When He comes to the land," when He comes against them from judgment, the words spoken against them will be comforted. The Kaaba is upon His servants to return and to have mercy on them.
:He will be comforted. The tongue will be turned to the thought of good or evil, because he will see
that his hand is exhausted. When he sees that the hand of the enemy is leading and holding them very firmly, and there is nothing in them: stop and leave.

:Detained. Saved by the hands of an arrester and a governor who will arrest them. Left. By the hands of a leaver; The governor is the one who

Verse 37

And he said: The Kaaba is upon them, not their God whom they worship.
The rock they used to hide in from the heat and cold, as if they were in a cave: to protect them from evil.

Verse 38

Whose milk they sacrificed. They were gods who ate, who sacrificed before them, and drank wine.
: Try them
:There will be a contradiction between you. The same form will be a shelter and a hiding place for you.

Verse 39

See now. Understand from the calamity that I will bring upon you, and you have no savior, and from the salvation that I will save you: and there is no helper in my hand.

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I am he. I am the one who humbles himself and I am the one who humbles
himself. And there is no God with me. He stands as a shield against me.
:Stand. My example and my example
And there is no one to save me. The criminals are in me.

Verse 40

For I will lift up my hand to heaven. For in the fury of my anger I will lift up my hand to myself in an oath: and I will say, As I
live. To the tongue of an oath, behold, I swear, I live.

Verse 41

If I give you lightning, my sword. If I let the flame of my sword burn, so that there may be lightning, it will be a light.
And My hand will take hold of the law. To set aside the law of mercy from My enemies who have done evil to you "whom I have punished a little, and behold,
they have helped to do evil" (Zechariah 1:15), and My hand will take hold of the law of judgment to uphold it and to avenge vengeance.
I will take revenge, etc. According to the legend, the word "and you shall hold fast to the judgment of my hand" is not like the measure of flesh and blood, but
the measure of the Kaaba. The measure of flesh and blood is like a dart that shoots and cannot be returned, and the Kaaba shoots its arrows and is in its hand
to return them, as if it were a weapon held in its hand, for the Lord of lightning is the arrow that is said here: "My sword and you shall hold fast to the judgment of
my hand, and the judgment is like a sword that shoots and cannot be returned." This is the language of the Pharaonic people, Blaz Yushtitsa

Verse 42

:I will hire a half-blood. The enemy
And my sword shall eat their flesh: from
the blood of the slain and of the captives. This shall be to them for the iniquity of the blood of the slain of Israel, and of the captives that were carried away from them.
From the beginning of the enemy's rampage. From the beginning of the enemy's rampage, for when the Lord was broken off from the nations, he commanded:
"On them is their sin and the sins of their fathers, from the beginning of the rampage that they broke out in Israel."

Verse 43

We have gathered nations with Him. At that time the nations will praise Israel, see what praise this nation has: that they clung to the Lord in all the troubles
that came upon them and did not forsake Him, they were aware of His goodness and His praise.
For the blood of His servants will be avenged. Their bloodshed, as He hears and He
will repay with vengeance to His enemies. On the plunder and on the plunder, as it is said (Joel 4:11) "Egypt shall become a desolation, and Edom a
wilderness, a desolation from the plunder of the children of Judah," and it is said (Obadiah 10:11) "From the plunder of your brothers: Jacob and Gog" (see my
book)
And he will make peace with his land and his people. And he will make peace with his land and his people for the afflictions that they have suffered and that the enemy has done to them.
And atonement. To speak of pleasure and reconciliation, as in (Genesis 21:21) "I will atone for his face" — a plea: to his anger and atone for
his land, and
what is his land? His people. When his people are comforted, his land is comforted, and so he says, "The Lord has desired your land," in what way have
you desired your land? "You have restored the restoration of Jacob" (Psalm 55)
In other respects, it is required in my books, and Rabbi Yehuda and Rabbi Nehemiah disagree on it. Rabbi Yehuda demands everything as against
Israel, and Rabbi Nehemiah demands everything as against the nations. Rabbi Yehuda demands (22) I said to them, "I will do as I have explained, until (27)
and the Lord did not do all this. (28) For a nation has lost its counsels. My Torah has lost its They have a ready counsel, —The Keys of Israel
and they have no understanding to understand (3) How can one of the nations chase a thousand of them, if not because they are a thornbush from a
vineyard. (No) because you have consumed them. And Rabbi Nehemiah demanded the thornbush of the nations, because not like a thornbush, but like a
thornbush, all are as I have interpreted.
: A nation has lost its counsel, as I have declared from the beginning, and our enemies are criminals: (heart) because
their vine is from the vine of Sodom. Of the nations: and from the
vine of Amrah, etc. And they will not set their heart to glorify Me.
His grapes are grapes of the bramble bush. He said, "If I had the wrath of an enemy, I would have heaped up against Israel to poison them and to embitter
them, and I would have given them bitter knowledge to gnaw at them for what they did to my sons."
(33) Their crocodile's wrath is wine. Prepared to make them drink whatever they desire.
"(33) As a cup before me. That is the cup, of which it is said (Psalms 55:11) "For it is a cup in the hand of the Lord, and a
(Heb.) At the time their foot will slip. As it is said, "He will trample on their feet" (Isaiah 26:16) (Heb.) because the hand of the
Lord is with him. This language is used because the hand of the tongue is in this language, and there is no hand to speak: 'They will be tormented
forever, as it is, when their enemy will fight against their enemy from the hand of their oppressors. For he will see that his hand is exhausted, and he
will say, "Who is his God?" Will the enemy say, "Who is his God, the God of Israel?" As it is said by the wicked Titus when he fenced off The parable (Gittin
56), as it is said (Micah 7): "And my enemy shall fear, and shall cover her with shame:" She that saith unto me, Who is the Lord thy God?

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(3) See now that I am he, etc. Then the Lord will reveal his salvation and say, See now that I am he: From me comes evil upon them, and from me comes good upon them.
:And there is none to save. That shall save you from the evil that I will bring upon you (M) For I will
lift up my hand to heaven. As I have sworn — I will always be a witness from the place of my tabernacle in heaven, as the interpretation thereof, Even the weak to the height and the strong to the bed The terror of the high above on the wedding and all the dwelling that the strong : to the height and the weak to the bed
My hand. The place of my tabernacle, as "a man upon his hand" (in Numbers 2), and it was in my hand to deliver them, but I said, "As I live, I will deliver them forever." I will not hasten to deliver them, for I have a word to speak. I live forever, and in future generations I will deliver them, and my hand has power to deliver them from the dead and from the living; a king of flesh and blood who is He who goes to death hastens his revenge to avenge his life, because what is death is his enemy, and it is found that his revenge is not seen by him. But I am alive forever, and if Yehem, I will they are his deaths, I will not be avenged by my life.
destroy
them: in their death (may) if I send a lightning sword. The multitude, if they are not, will not be satisfied, when I send a lightning sword and hold fast: in the judgment of my hand, all of them are as I have decreed for the heavens.

Verse 44

He and Hosea son of Nun. There was a Sabbath of Diozegi, the authority was taken from this one and given to this one, he stood up and went to Moses is interpreted to Joshua, who will be a seeker in his lifetime, so that Israel will not say, "In the lifetime of Rabbah, there was no the mountains headlong; and why do they call him here Hosea? It is said that his knowledge did not fail him that although his greatness was given, he humbled himself as from his beginning (see my book)

Verse 45

Verse 46

Take heart. You need a man whose eyes, heart, and ears are directed to the words of the Torah, and therefore He says, “Son of man, see with your eyes and hear with your ears and set your heart on it” (Ezekiel 40); and the mountains of words are light and solid, and what is the structure of the house that is visible to the eyes and measured with a reed? You need a man whose eyes, ears, and heart are directed to the words of the Torah. We are directed to understand the words of the Torah, which are like a mountain, accompanied by a verse on one side: and how many (books)

Verse 47

For it is not just a word from you. You will not be able to touch it for free, because the increase in wages is accompanied by it, because it is not an empty word in the Torah that if you teach it that there is no wage in it, you will know that it is your life; The wise men said, "And Lotan's sister Timna" (Genesis 36), "And Timna became the wife of Piles and Gos," according to what she said, "I am not worthy to be the wife of Levi, and she became his son Piles, and why is all this so? To know that the seed (books) of Abraham were praised, who were rulers and kings, who desired to cling to

Verse 48

And the Lord spoke to Moses that very day. In three places it is said, "In the heat of this day," it is said in Noah, "In the heat of the day," according to the sons of Noah—"In the heat of this day came Noah and Gov" (Genesis 7). Their descendants say, "In such and such a case, if we are to be moved, we will not allow them to be gathered in the ark, and we will not be able to take them away like a shilling and a scythe." And the Lord said, "I will gather together my people at noon, and all who have the power to destroy shall come and destroy." In Egypt it was said, "In the midst of the Thisday,
is what the Lord has said (Exodus 12), because the Egyptians were saying, "If we touch them, we will not let them go, and we will not take away their clothes and utensils." Zain and Hurgin in
them, said the Lord, I will bring him out at noon, and all who are in him will come and destroy him; even so at the death of Moses it was said, "On this day," because Israel was saying, "In this way and that, we will bequeath him, a man who brought him out of Egypt and tore him apart for us, if we are to be angry with him — we are not from
The sea and brought down for us the manna and the fleece of the sheep and the well and gave us the synagogue at noon and the Torah (books), we do not give up or give up, the Kaaba said,"Reveal me from

Verse 49

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Verse 50

When your brother Aaron died. In the sign of death that you saw and loved, Moses stripped Aaron of his first garment and put it on Eleazar, and then on the second, and then on the third, and saw his son in his glory, Moses said to him, Aaron my brother, go up to the bed and come up, stretch out your hand and stretch it out, stretch out your foot and stretch it out, close your eyes and fasten them, close your mouth: and he went. Moses said, "Blessed is he who dies by this death" (my book).

Verse 51

:For what you have done to me. You have caused me to be
done to because you have not sanctified me. You have caused me to be unholy, I said to you, "And you shall speak to the rock" (Numbers 20) and they smote it and were about to smite it with a rod, and if they had spoken to it and given its waters without smiting it, it would have been sanctified in heaven, so that Israel would have said, "What is the rock that is not for hire and not for ransom? If it is pure, there is no gift." A hired man, and if he sins, he is not blemished, so he keeps the commandment of his Creator, and we are not all residents.

Verse 52

:Because on the other hand. Far away
Look, etc. If you don't see it now, you will never see it again in your life, therefore I tell you, go up and see.

And she will not come. And I know that she is dear to you, therefore I say to you, Go up and see her.

Chapter 33

Verse 1

Before his death. Your death, if they do not fulfill my threats (Ibid.) ... And this is the blessing:

Verse 2

And the Lord said, "Come from Sinai. He will begin with the praise of a place, and then he will begin with the children of Israel, and the praise that he will begin with him will be the remembrance of Israel, and all this is the way of my will, as it is said, "He who begins with them with a blessing" (My Book).

From Sinai comes. He came out to call them when they came to stand at the foot of the mountain like a bridegroom who comes out to receive the bridegroom, as it is said, "To call on God" (Exodus 19), to judge him who came out to meet them: and a sun rose from the mountain to meet them. He opened the hearts of the sons of Esau to receive the Torah, but they did not want to: He appeared from Mount Paran. He went there and opened the hearts of the sons of Ishmael to receive it, but they did not Wanted (books)

And you: To Israel.

He is holy, and not all, and not many, and not like flesh and blood, and with him is a company of myriads of angels. Mervabet Kadesh — :Whose glory shall be seen in all his glory, and shall be made manifest in the day of his visitation (there is) the fire of the covenant. Which was written before him in black fire upon the back of a brick fire, and was given unto them in the tablets of writing: In his right hand (see Tanhuma, Genesis 1); that is, the fire of the covenant, as interpreted, which was given unto them from the midst of the fire.

Verse 3

He also loved the peoples. He also loved the tribes. Each one is called a people, and the tribe of Benjamin alone was about to give birth when the Holy One, blessed be He, said to Jacob (Genesis 35), "A nation and a congregation:" Nations will be of you, all their holy ones in your hand. The souls of the righteous will be preserved with him, as it is said (1 Samuel 25): "And it was: The soul of my lord is a thorn in the flesh of the living with the Lord. "Your God" (Books)

And they shall smite at thy feet. And they shall see thee, that the mountains shall smite thee, even the mountains under thy feet in the midst of thee, :Teach. Act with your tongue, and strike your feet with your feet.

:Hear your words. Let them bear your law (my books)

Your words. The word is close to the foundation, as in Numbers 7, "And the voice of him that spake unto him," "And he heard the voice of him that spake unto me" (Ezekiel 2) as in speaking unto me, even this is your words — what wouldst thou have spoken to make me hear, to say unto them, Tish Porferlirsh Balaz. And Enkelus translates that they were traveling on

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Your words are in your mouth, and they are in your mouth, and you use them to speak. Another thing — even the love of nations, even the salvation of Israel in their hands, all the debt of the nations of the world that you have seen to the nations, and you have delivered: His saints are in your hand, all their righteous and their good ones cling to you and do not turn back from you, and you preserve them.
And they shall bow down at thy feet. And they shall lie down and gather under thy shadow.
:Hear thy words. They receive thy statutes and thy judgments with joy, and these are their words.

Verse 4

Torah: That which Moses commanded us is a law unto the congregation of Jacob, we have kept it, and have not forsaken it.

Verse 5

:And it came to pass. The
Lord God reigned in Heshbon. He reigned over them continually, when
they were gathered together. In all the chiefs of the congregation gathered together.
—My head. As it is (Exodus 30) "When you bear a head," they see that I will bless them. That is when they gather. When they gather together in one assembly and there is peace among them, He is their king, and not when there is division among them (My books)

Verse 6

Long live Reuven. In this world
"And let him not die for ever, lest he remember the deed of Bilhah" (see Ibid.)
And Matthew tells us. We are counted in the number of the sons of the light of life, for example, this is the case, as it is said (Genesis 35:35) "And he went in to Bilhah, and the sons of Jacob were twelve," which did not go out of the number.

Verse 7

And this is for Judah. The pride of Judah is to be feared because of their enemies, who are grateful for the destruction they have caused, as it is said, "Even wise men will say, 'They are one body, and no stranger passes among them'" (Job 15); and Ood, the great ones, explained that for every forty years that Israel was in the wilderness, the mighty ones of Judah were like a scroll in a coffin from the face of the wilderness. Accepting that it was said, "And I have sinned against my father all the days" (Genesis 44), Moses said, "Who caused Reuben to confess? Judah and all" (Sotah 7)

The Lord heard the voice of Judah. The prayer of David, Solomon, and Asa against the Ethiopians, and Jehoshaphat against the Ammonites, and Hezekiah against Sennacherib.
And bring us to his people. Peace from the face of war
His hands are many. They will fight against him and take revenge on him.
And the help of Egypt will be. Jehoshaphat prayed for the battle of Ramoth Gilead, "And Jehoshaphat cried out, and the Lord helped him" (2 Chronicles 18); this means that the Lord heard the voice of Judah, as here he alluded to Simeon being heard from among the tribes of Judah, and even when the land of Israel was divided, Simeon was taken from among the tribes of Judah, as it is said (Joshua 19): "From the tribe of the children of Judah shall the children of Israel inherit the inheritance of the children of Judah." "Simon" (and why does he not say in the Agadat Tehillim:) a blessing within himself? That was in his heart over him for what he had done in the wilderness, so his letter

Verse 8

And to Levi he said: And of Levi he said: Thy
strength and thy light. He speaks of the keys of the sanctuary: Which
they tried in the mass. Let us not be mixed up with the light of the Malini.
—He quarreled with him, etc. As you translated it. If you quarreled with him over something, you would be tempted to enter into a plot, if: Moses said, "Hear now the rebellious, Aaron and Miriam, what did they do?" (My books)

Verse 9

He told his father and mother that he had not seen him. When they sinned with the calf and I said, "Who has the Lord to do with me?" (Exodus 32), all the sons of Levi gathered to me and I commanded them to kill my father and his mother, who was from Israel, or his brother from his mother, or his daughter's son, and so they did. And who could separate his father from his mother and his brother from his father and so his sons from his mother, who said to me: "They are Levites, and the tribe of Levi has not sinned. One of them, of whom it is said (there) "All the sons of Levi
For they have kept your word. "You shall have no other gods before you" (Exodus 20:2) and your covenant
they shall keep. The covenant of circumcision, for those who were born in the wilderness of Israel did not circumcise their sons, and they were circumcised and circumcised their sons:

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Verse 10

:Your laws will be taught. They will be seen by you.
And in general: Olah (day 26)

Verse 11

Cameo hip crusher. The arrow of his head struck the waist, as it is said (Psalms 69): "And their waists shall be for ever," and about the one who complained about the priesthood he said this. Daa — saw that the Hasmoneans and their sons were coming to fight with the Greeks and prayed for them, because they were oppressed — 12 sons of Hasmoneans and Eleazar — : On the contrary, how many tens of thousands, so It is said, "The Lord has blessed his army and the work of his hands is pleasing to him" (Genesis 39:19): "And his enemies are from the earth. His enemies are from the earth, and his enemies are from the earth."

Verse 12

To Benjamin he said. According to the blessing of Levi in the service of the sacrifices and of Benjamin in the building of the house of the sanctuary, in its division, this one is a pillar to that, and the pillar of Joseph behind it, which is even from the tabernacle of Shiloh, which was built in its division, as it is said (Psalms 88): "And he shall dwell in the tent of Joseph and his body," and according to the house of the worlds, a beloved from Shiloh, thus: Benjamin shall be before Joseph.
:Overlap him. Cover him and protect him.
:All day. For ever, since Jerusalem was chosen, the Shekinah has not served in any other place than between
His shoulders. On the height of His land was the Temple built, except that it was lowered thirty-three cubits from the eagle's eye, and there was the knowledge of David to build it, as it was in the knowledge of the slaughter of holy things (sacrifices nd) You shall not have any more than the shoulder of His oxen. —I said, "I will give you a door, for it is written, "And between his shoulders he dwells."

Verse 13

The Lord blesses his land. There was not in the inheritance of the tribes a land filled with all goodness like the land of Joseph (see: My

books) :Maged. To speak of the sweet and the sour
And the abyss. The abyss rises and saltes its salt from the bed; it is the one that comes forth in all the tribes, the blessing of Moses: from the fountain of the blessing of Jacob

Verse 14

And from the sun's grain. His land was open to heat and the sweetness of the fruits (my books)
And if there are kishuin and dalwin; da'a — the expulsion of the moons. :which A moon-sentence. There are six fruits that the moon is ruling over. the earth expels and re-establishes from month to month

Verse 15

And from the top of the mountains of the east. And blessed is the beginning of the valley of the fruits, whose mountains precede the firstborn. The valley of the Maggid says that she created them before the top of the mountains
(ibid.): —Their fruits. Da"a: Hills of the world. The hills that bear fruit forever and do not cease from the cessation of the bodies

Verse 16

And the will of my neighbor is a tree. As a tree is a tree; and his land is blessed by his will and the spirit of the Kaaba is upon him: it was revealed to me that a disease began
in the tree: will. The spirit of reconciliation, and so is all the will that is in the place
: Its harvest. This blessing is for the head of Joseph.
: A monk of his brother. Who separated from his brother by selling him (see my books)

Verse 17

The firstborn of his ox. Yes, the firstborn is the one who speaks of greatness and kingdoms, of whom it is said, "I will give him the firstborn" - the king who will come out of his midst, and he is Joshua - (Psalms 59), and so "My son, my firstborn, Israel" (Exodus 4): whose strength is as strong as a bull to conquer, like many kings.

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:Glory to him. It is given, as it is said, "And it was given from Judah to him" (Numbers 27) and the horns of
Ram. The strength of an ox is strong, and its horns are not beautiful, but Ram's horns are beautiful, and its strength is not strong. Joshua was given the strength of an ox and the beauty of the horns of Ram (the Book of Numbers) the ends of the
earth. Three and one kings, could it be that all of them were from the land of Israel? Didn't you have all your kings? And the kingdom that he did not buy, he took possession of the land of Israel, which was intended for all of them, as it is said (Jeremiah 3:11): "The inheritance of my people is the armies of the nations" (see Seferi): "And they are the ten thousands of
Ephraim. Those who were defeated were the ten thousands that Joshua killed when he came from Ephraim.
And they are the thousands of Manasseh. They are the thousands that Gideon killed in Midian, of which it is said (Judges 8:11): "And Zebah and Zalmunna:"'in Karkar and Go.

Verse 18

Zebulun, Gad, Dan, Naphtali, and Asher—double—and to Zebulun he said. If there were five tribes that you broke in the end, their deaths would strengthen them and make them strong, because they were weak among all the tribes, they are the ones that your leader Joseph will add before Pharaoh, about whom it is said (Genesis 47): "And he cut off his brother to take five men," because they were seen: weak and unable to fight, they were not his warriors.
Zebulun rejoices at your going out, and Issachar in your tents. Zebulun and Issachar have made alliances, Zebulun for the sake of days of hire, and they dwell in Issachar and go out to the sea in ships and hire, and they give in the midst of you the mouth of Issachar and they study the Torah, for your sake Zebulun bows down to Issachar, whose inheritance of Issachar was in the hands of Zebulun :) Genesis 39

Rejoice, Zebulun, in your going out. May you prosper in your going out
to trade with Issachar. May you prosper in the setting up of your tents for the Torah, to dwell and to pass the years and to set new months, as it is said (Deuteronomy 12:12): “And of the sons of Issachar, they that know understanding at times.. their heads are of me,” the heads of the Sanhedrin — they shall deal with you, and according to the determinations of their times and their passings

Verse 19

:Peoples. Of the tribes of Israel, they
shall call Mount. To Mount Moriah they shall gather, all the congregation shall be gathered together, and there they shall sacrifice with their feet: sacrifices of righteousness.
For many days they will be cleansed. Zebulun will be rewarded, and there will be a place for them to engage in Torah,
and there will be no more sand pits. The covering of the filth of the sea, the snail, and the white sand that come out of the sea and from the sea, and the filth of Issachar and Zebulun was as it is said in the Book of Revelation (page 6): "Zebulun is a people who despise their souls to death" (Judges 5:11). From the "Naphtali on the high places of the field" (ibid.), it was a terror: Zebulun on his filth — To my brother you gave fields and vineyards and so on (Spirit) and Shephi. To the tongue of Kislo, as it is said (1 Kings 6): "And he shall cover
the house," "And he shall cover it with cedar" — (Jeremiah 22:14) and the Targum translates it as "And he shall be covered with cedar." Thus the mountain peoples shall call on the hands of the Prakmatiya of Zebulun, the conquerors of the nations of the world, coming to his land, and he stands on the book and they They say, "Woe to us, and we are afraid, until we go to Jerusalem and see what this nation is afraid of, and what the nations are saying - everyone is doing it, and they see all Israel serving one God and eating the same food, and they say, "No - the God of this one is not like the God of that one, and the food of this one is not like the food of that one." A nation is so righteous that it is said that sacrifices of righteousness will be offered there (my books)

For they shall be cleansed after many days. Zebulun, and the sea shall be refreshed: they shall be given a substance in abundance.

Verse 20

Baruch expands Gad. Teaches that the territory of Gad was extensive and extended eastward (name)
Yes, indeed. By your mouth there was a lioness, by your mouth there was a lioness, all the lioness' roaring: to be mighty (there): and the arm of the ravenous beast. Their slain were a
stranger, cutting off the head with the spear with one blow.

Verse 21

And he saw his beginning. He saw him take a portion in the land of Sihon and Og, which is the beginning of the conquest of the land.
For there is a plot. For he knows that there is in his inheritance a plot of land for burial, and he is Moses (see Book of Numbers; :Sotah 13) a plot. That plot is a plot of land
and a burial place from all creation, as it is said (Deuteronomy 34) "And no one knows his burial place:" And it came to pass. Gad

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Leaders of the people. They were the ones who were victorious before the deliverance in the conquest of the land, because they were heroes, and so it is said: "And you shall pass over armed before your brethren and your people" (Joshua 1:1).
The righteousness of the Lord was done. They believed their words and kept their confidence to cross the Jordan until they were defeated and scattered; :Da"a — And Moses came at the head of the people, the righteousness of the Lord was done by Moses, as it is said (see my books)

Verse 22

Dan: A lion's whelp. He was a lion's cub
He will leap from Bashan. As the Targum says, the Jordan will come out of its mouth from the cave of Pamiah, and it is the river that is in the mouth of Dan, as it is said (Joshua 19:19) "And they will call the mouth of Dan," and he will leap and he will be cut off from Bashan. And he will be divided into two places, so the tribe of Dan took a portion. What is this river that will come out of its place? And they did not give them enough, Ekron and its —in two places, they began in the northwest, where the Jordan mountains come out, and they came and fought with the land that is Pamiah, and it —in the northeast, from the cave of Pamiah, and it is in the east of the land of Israel, and it came from the northeast to the south, and it ended at its end The Salt Sea, which is east of Judah, which was taken in the south of the Land of Israel — as it is explained in the Book of Joshua, and it is — that it is said (there) "And the border of the children of from Dan went out from among them, and the children of Dan went up, and fought with Lachish and Gog": The border of them went out all that spirit which they began to possess (my books)

Verse 23

:Satisfied. That his land was full of all the desires of its inhabitants, the sea and the
south he inherited. The Sea of Kinnereth fell in his division, and he took away the entire cord of the sanctuary in the south, to spread out the sanctuary: and from the tombs (BK 1:1)
Inherited. To the tongue of a command, as is "the high place" (Deuteronomy 1), and the taste that is given to it in the "R" is "Mokich", as is "Selah", "Yadah", "Lakah", "Shma", when "Ha" is added to it, the taste for "Selah" will be "Selaha", "Yadah", "Lakah", "Shma", even here it is inherited to the tongue of a command, and in the Great Tradition it is indicated in the Alpha Beta to the tongue of a command: "Data'mihon from above"

Verse 24

There is no one in all the tribes who is blessed with sons like Asher, and I do not —Congratulations, sons of Asher. I saw it in my book. know: he who
hunts will be desired by his brother. He who pleases his brother with the fat of Anfikinon and with the capes, and they please his brother that his daughters are beautiful, and this is what is said in the words of the days in Tabua. Daa — (Debahia 7) "He is my father, Barzillai," whose daughters were married to high priests and kings: those who are anointed with olive oil

It would be desirable.

And he dipped his foot in oil. His land was filled with oil like a spring, and he did this because the people of Laodicea needed oil: for oil, from which they had one Polmostus, and so on, as he said in the book of Menahot (page 55)

Verse 25

Iron and copper are your shoes. Now he speaks against all Israel, whose mighty men dwell in the cities of the book and wear seals so that the enemies will not be able to gather there, as if it were closed with shoes—and with bars of iron and copper. "Yea, iron and brass shall be the shoes of your land, which is a lock in the mountains that are hewn: of them shall be iron and brass, and the land of Asher shall be the lock of the land of Israel (Spiri) and your days shall be your days. And as the days that were good to you, which were the days of your beginning, the days of your youth, so shall the days of all your days be—old age, which are the days of the great ones." And they shall fall. And your days shall be like the days of your days, and your days shall be like the days of your days, that all the lands shall be as silver and gold—that you do the will of the place of the land of Israel, that it may be blessed with fruits, and all the lands shall be filled with the fruits of the right hand, and shall be like their silver: your land of gold, Ashkelon, The silver and gold are all from those who pour them into

Verse 26

There is none like the God of Israel. Know, O Israel, that among all the gods of the nations there is none like the God of Israel, and none like the God of Israel.
: A chariot of heaven. He is the God who is in your help, and in his glory he rides the skies.

Verse 27

The answer of the ancient gods. For the refuge of those who play the game of the ancient gods, who were before all gods and chose the game: for his rest and his help, and under his help all the wicked dwell in the wilderness.

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The seed of the world. Sihon and Og and the kings of Canaan, who were the strength and might of the world, will be terrified and terrified at your presence, and their strength will be weakened before you. The terror of the high above will be upon the lowly, and it is he who has strength and might: they will be your helpers: and he will
drive out the enemy from before you, and he will say. For you have destroyed them.
Answer: Every burden that the Lord needed at its beginning was thrown to it by the Lord in a storm (Yevamot 13)

Verse 28

He is safe alone. Every one shall dwell alone under his vine and under his fig tree, scattered abroad, and there is no one to gather together: but to dwell together because of the enemy.
Ein Yaakov. As "His eye is like the eye of a beggar" (Numbers 11), as the eye of the blessing with which Jacob blessed, not only as Jeremiah said, "I will sit alone" (Jeremiah 15), but as the eye of the assurance with which Jacob assured them (Genesis 48): "And God will be with you and will bring you back to the land of your fathers" (see my books): "They will be cut off. They will sprinkle even his heavens,
they will be cut off with dew. Even his blessing Isaac will laugh further at the blessing of Jacob, "And God will give you:" 'Of the dew of heaven and of the fatness of the earth.'

Verse 29

Blessed are you, Israel. After he had given them the blessings, he said to them, "What do I need to give you in detail about everything?" All: Yours.
: Blessed are you, who is like you. Your salvation is in the Lord, who is the shield of your help and the sword
of your glory, and your enemies will deny you. Like the Gibeonites who said, "From a distant land your servants and your people have come"
(Joshua 9:10), and you will walk on their high places. As it is said, "They set their feet on the pillars of the kings of the earth" (Isa. 10:10).

Chapter 34

Verse 1

: From the west of Moab to Mount Nebo. How many exploits were there, and Moses' journey in one journey (Sotah 13)
The whole land. He saw all the land of Israel in its peace, and the oppressors who were about to be oppressors:

As far as Dan. The children of Dan saw him as slaves to a foreign slave, as it is said (Judges 18): "And the children of Dan set up for them a graven image," and Samson saw him as preparing to come out of his place as a savior.

Verse 2

And all Naphtali. Their land saw it in its peace and in its sacrifice, and Deborah and Barak saw it from the sanctuary of Naphtali: fighting with Sisera and his troops and the land
of Ephraim and Manasseh. He saw their land in peace and in destruction, and he saw Joshua fighting with the kings of Canaan, who came from Ephraim, and Gideon, who came from Manasseh, fighting with Midian and Amalek.
:And all the land of Judah. In its peace and in its desolation, and the kings of the house of David saw it and their victory,
the last sea did not reach them —until the last sea. The land of the west in its peace and in its desolation; this is the last day, the Lord saw it all the events that are to happen to Israel until the dead live :)Books)

Verse 3

Machpelah, where it is said, "And they went up into the Negev and came unto Hebron" And the Negev. The southern land. Da"a — (Numbers 13) and
the square. Solomon saw it being cast for the vessels of the temple, as it is said (1 Kings 7): "In the Jordan Valley: the king shall cast them in the thick of the earth" (My books)

Verse 4

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To say to your seed, I will give you a land. So that you may go and say to Abraham, Isaac, and Jacob, that the oath which the Lord swore to you has been established. And this is what he meant by saying, Thus have I shown you, but a border is from before me, that no wind shall pass through, for if it had not been so, I would have established you until you saw them planted and established in it, and you shall go and say to them:

Verse 5

And Moses died there. Is it possible that Moses died and wrote and Moses died there? Is it not possible that Moses wrote here, and from here and there, and you went there, and Joshua wrote there? Rabbi Meir Omer says that it is possible that the Torah scroll is missing a word and he says (no, 27) "to take this Torah scroll"? Is it not that the Kaaba says that Moses writes with a tear (his book; 22:15, Minachot:30): according to the

Lord. In a kiss

Verse 6

And he was buried with him. The Kaaba is in His glory. Rabbi Yishmael says, “He is the grave of His own self,” and this is one of the three things that Rabbi Yishmael was demanding. When it is said, “On the full day of his separation he shall bring him,” he brings his own self. When it is said, “And He shall bring them with the iniquity of guilt” (Leviticus 6:22), and how can others make them shine? Why do they exalt themselves in front of Beit Peor? His grave was prepared there from the beginning of creation to

atone for Peor's deed, and this is one of the things that were created between the Sabbaths (Avot 4:14; Pesachim 54:14)

Verse 7

:His eye was not darkened. Even the sun was shining.

:He did not forget the moisture. His body was soft, no decay had control over him, and the light of his face was not dimmed.

Verse 8

The children of Israel. The males, but Aaron from among them, who was a pursuer of peace and a giver of peace between a man and his neighbor, both male and female (Prada"a - and between a woman and her husband it is said (Numbers 20:29) "the whole house of Israel": P"7)

Verse 9

Verse 10

Who knew the Lord face to face. Whose heart was in him, and who spoke to him at all times, as it is said: "Now I will go up to the Lord" (Exodus 32), "Stand still and hear what he will command you" (Numbers 9).

Verse 11

Verse 12

:And to all the strong hand. Who received the Torah with the tablets in his hands

And for all the great terror. Miracles and heroic deeds in the wilderness of the great and terrible thing (see my books)

In the sight of all Israel. Whose heart was it to break the tablets before their eyes, as it was said, "And I will break them before your eyes" (Deuteronomy 9:11). And the understanding is that the Holy One, blessed be He, knows that, as it was said, "Which you have broken" (Exodus 34:11), so is your power that you have broken.